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THE VEDIC MAGAZINE.

AND

Gurukula Samachar.

Edited dy Professor RAMA DEVA B.A., M.R.A.S.

BHADRAPAD 1917, AUGUST 1920.

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We commend this Magazine which is to be conducted "on broad and catholic lines and ...irit of absolute independence and fearless regard for truth," to the notice of all who are ...ested not only in the Vedic law and literature but in the regeneration of the country. *The ...n Spectator.*

As a rule its articles afford interesting reading and its contributors are men who may ... to be heard.—*The Hindustan Review.*

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THE VEDIC MAGAZINE.

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THE VEDIC MAGAZINE

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते ।(मनु०)

Of all gifts that of the Divine knowledge is the highest and the noblest,"—*Manu.*

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"THOUGHT FOR THE MONTH."

Sweet Brothers, come and see Great surya rise,
As with His burning Rays He mounts the skies ;
And, prostrate bending, pray HIM deign to find
In us the true-born sons of Bharat's mind.

With all our Pitris great of long ago
We'll join our hands and Surya reverence shew ;
For every day with puja they began,
And, at its waning, songs to Surya sang.

So let us walk the ancient road all-pure ;
With eyes on HIM and braced to well endure ;
For, whilst enduring, strength is born to fight—
To conquer darkness—and to reach the Light !

कविता कौमुदी

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By Mr. C. F. Andrews. M. A.

II.

I have told, in my previous article, the story of my first days in Africa, and how I had failed to find any close touch with the Indian people at the outset, so long as I merely attempted to do so through political channels. It was not till the way had been opened out to me to speak about the things I loved most of all, the things of religion, that I felt at last the happiness of knowing that I was fully understood and even loved for the message which I brought.

I closed my former article with the song of Shantinketan Ashrama, which the poet, Rabindra Nath Tagore, had himself translated.

She is our own
The darling of our hearts, the Shntiniketan,
Our dreams are rocked in her arms :
Her face is a fresh wonder every time wee see her :.
For she is our own, the darling of our hearts ;

The lecture on Shantiniketan, which I gave at Mombasa came to its conclusion just as the light was fading away. At the end I could only dimly see the faces, in front of me, The silence, with which they listened to my words, was very touching and inspiring They were seeing the Ashrama of my deams' with their own eyes.

It was nothing eloquent, or excellent in flow of language, that I was delivering that evening to the silent, eager crowd of those Indian listeners: for I have no gift of oratory, and I have a poor voice as a speaker. It was simply the spell of India, which had drawn them together in one, within its charmed circle of spiritual beauty. somehow it had been made possible for them to see that beauty with their own eyes in a far off land. They had all of them known it from their childhood, and loved it with the same love with which I had learnt to love it and now once more they saw the vision and it gave them joy.

The very night before, in a Bioscope Theatre, there had been a crowded audience while I had spoken about the franchise, and the land question and the segregation of races—political subjects of first-rate impotrance which affected the audience very intimately in their practical every day lives. The people who attended applauded loudly, and the meeting was in every way regarded as a great succcess. But there was quite a different tone and atmosphere on this secend evening, when I spoke about Shantiniketan Ashrama. On this second evening there was no applause, but a silence as of hushed expectation : a straining of all hearts together in unison to catch every word : an intense and eager longing to give the speaker every possible encouragement to continue his subject to the very end. It became more and more akin to a time of evening worship, and the close of the meeting was not unlike a hush of silent prayer.

I would like to describe one more such scene in Africa and to give the substance of another lecture (this time about the Gurukula) which had an effect upon those who heard it not less deep and moving than that which I delivered on Shantiniketan. I have already given to the press an account of the second lecture, but it will bear repeating.

In reading what follows, the picture must be drawn before the mind of an Indian audience of all religions and of all classes seated on the grass, at evening time under an African sky in the shade of some great overhanging trees. There is a stillness in the air which always comes in Africa at the

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time of the setting sun. Africa is a very beautiful continent, especially along its coast line facing the sea. The sunsets have a sadness about them which it would not be easy to define or to describe. It was at such a time and in such a place, that I spoke about the Gurukula at Kangri, on the banks of the River Ganges, near Hardwar. I called the lecture, which I then gave, by the title which I have just used,—"The Ashram of my Dreams."

"I want to take you," I told them "away from Africa, to a retired spot in India, which has given me some of the most cherished memories of my life, and to which my own thoughts turn again and again with deepest love. I wish to take you to a spot where, like a mother, the river Ganges first of all spreads out her arms wide over the plains and begins her long journey from the Himalaya mountains to the sea, bestowing benediction on the countless tillers of the Indian soil. The spot to which I wish to take you has become famous, in recent years, as the site of the first Gurukula in modern India which was founded under the auspices of the Arya Samaj by Mahatma Munshi Ram.

It is now nearly fourteen years ago since I first visited Kangri to be the welcome guest of my dear and cherished friend, the founder of the Gurukula. The name, revered by all, that he was then known by, was Mahatma Munshi Ram; but since that time, in recent years, he has become a Sanyasi, and taken the name of Swami Shraddhananda. The love and friendship that I received during that first visit can never be forgotten. I have often returned to the Gurukula and renewed my affection for the Ashrama there, and for the boys and for the teachers. But that first day of my first visit stands out in my memory clearer than anything else. I wish to night to describe it, so that you may see it with your own eyes here, in this far off land of Africa, where you are strangers and sojourners.

"It was a clear bright morning in the cold weather, after some slight winter rains, when I reached Hardwar Station. The light was flooding the whole country side, and the mists were soon dispersed. We went in our bullock cart over the stony roads of Kankhal village and reached the sandy bed of the River Ganges. Crossing over a long stretch of sand, we came to one of the different channels into which the main river is divided. The water was flowing underneath the bridge of boats. Here and there the waves flashed in the sun, but where the sun did not strike the stream I could see the water down below, clear as crystal, and in colour a deep blue, purer and deeper than the blue of the sky overhead. I have never seen a blue so intense, so pure, so profound.

"In the distance, these waters of the Ganges, in their many streams, were lost to sight in the forests and lower hills. High out of the plains, in the background, rose the vast snow-clad peaks of the Himalayas, visible in the morning sunlight.

"There, right up there in the far distance, was the pilgrims' path to Gangotri, to Jamnotri and to Badrinath. There, up there, as if in the very sky itself, were the untrodden snows The mountain peaks appeared to me like aged rishis lost in meditation, their snowy beards and matted locks falling over their breasts and shoulders, as they bowed their heads in worship.

"I remembered the bands of pilgrim devotees, who had followed this pilgrim path, age after age, toiling higher and higher up the windings of the river, among the snows. At the summit, the ultimate pilgrim shrine is reached, the fountain head itself, where the Ganges gushes out from the earth and begins to pour down her age-long blessings upon the children of men.

"I thought of those pilgrim wanderers, and they seemed to me to be a symbol, a concrete visible picture, of that search for God which is ever man's inmost thirst. I recalled how, in India

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he Motherland, this thirst had never ceased, this longing had never died away. The search for God, in the heart of man, was like those pilgrim travellers as they panted up the mountain side. God's answer to their longing was like that crystal stream of water ever rushing forth from the rock to gladden the heart of man.

"These were some of my thoughts on that morning journey in the sunlight. The air was so pure, as it came down from the snows and across the waters, that it seemed to drive away all worldly cares and raise the spirit of man to a higher life. When I reached the Gurukula itself, which was built on the very banks of one of the Ganges streams, I was welcomed by my host Mahatma Munshi Ram and was at once made at home. Indeed, I soon became not a guest, but an inmate of the Ashrama. The simplicity and innocence and genuine happiness of the young boys, as they lived close to all these austere beauties of nature, impressed me deeply. The place itself, where the Gurukula was built, was a great joy to me. The blue river and the distant hills were always present to greet me as I went about. I found a spiritual joy there, which filled my mind with happiness, and my friendship with the boys and teachers rapidly increased. Each day, the peace of the Ashrama entered more deeply into my life. When I had to leave, the memory remained so fresh and strong, that it cheered my mind to think of it afterwards in times of difficulty and trial.

"The vision of that river, with its pure, blue water, clear as crystal, the memory of that Gurukula with its innocent happy children nestling in the arms of the Ganges; the thought of that pilgrim path over the snows up to the shrine amid the mountain heights, all these have come back to my mind in Africa, again and again, as I have watched your life in this distant land across the seas.

"I have longed in my heart, with great longing, that there might be in Africa some spot, some Gurukula, some Ashrama on the banks of a lucid stream, and near the mountain heights, where the same purity and innocence and happiness of childhood might be fostered; where there might be the same harmlessness and kindliness to all God's creatures; where those who have passed through their *Grihasta* stage, as householders and men of the world, might retire to mediate upon God in their old age, and find that peace of soul which no worldly possessions can impart.

For it would seem to me out here in Africa, that the higher life, the life of the spirit within, which comes from God, is being starved for lack of food and nourishment. Money making and business ambitions and material enjoyments, seem to be in danger of absorbing man's energies and shutting out God from the heart. The knowledge of this fact has been to me a pain, a fear, a grief, more keen than even the grief caused by harsh outward wrong done to you by men from the outside. For this outward wrong, done to you by other men, need not touch the soul, except to purify and chasten; but the injury, that now I speak of, is an inner loss, a personal injury, self-wrought and self-inflicted, like an act of suicide. And who is able to heal the wound, which a man desires to inflict upon himself?

"I have spoken very strongly, very plainly, and very freely to you about these my anxieties and fears, because I love you far too dearly merely to utter conventional words, which can only soothe you and not stir your hearts to action. If the picture of India, the Motherland, which I have drawn to night has touched you, then I pray to God that it may lead to some one, some true and devoted lover of Motherland, following the path which Mahatma Gandhi took in South Africa many years ago, when he founded, in one of the most beautiful spots in Natal, his Ashrama at Phœnix. I once had his boys from South Africa

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living at Shantiniketan with me for some months ; and they used to speak of the Phœnix Ashrama in a way that always rejoiced my heart. It had been to them a true home of the religious life. There should be other Ashramas in other centres of Natal and in the Transvaal and in Zanzibar, and in Rhodesia, and East Africa also. God grant that it may be put into the heart of some Indian lover of his country, who hears or reads words, to choose out a retired spot in Africa, near some beautiful river and mountain, where nature can speak her own inner message concerning God to the heart of man. May such a true lover of India, build, out of his earthly wealth, as an offering of love to God, some home of the religious life, which shall be for Indians in Africa what the Gurukula has been in the North of India, what Shantiniketan has been in Bengal what Sabarmati is in Gujrat.

"In this Ashrama of my dreams, men of all religions and races and creeds will be welcomed. In this beautiful Ashrama of my dreams, Hindus and Musalmans, Christians and Parsees will be all one. In this Ashrama, no life of any dumb animal of God's own creation will be destroyed ; no bird or beast will receive harm or hurt at the hands of man. In this Ashrama, innocent children, boys and girls alike will be taught to love God and to love mankind, men and women who have grown old in the midst of their worldly business, as Grihastas, will be able to retire from the world, and live for the service of others—helping the little children in their daily tasks while seeking for their own inner lives ampler solitude for meditation upon God and God alone.

"No hard rules will be needed for such an Ashrama ; no sectarian barriers will ever be erected ; no walls of division between man and man will ever be set up. The one golden rule, incumbent upon all who freely enter its precincts, will be this,—Love to God Love to man, Love to all God's creatures."

THE HINDU POLICY OF NON ANNEXATION.

(By Professor Bal Krishna M, A, F, R, S, S.)

One thing which prominently strikes every reader of Hindu law-books is that they emphaticaly advocate conquering expeditions *but not subjugation* or annihilation of the independent existence of the defeated state by the act of annexing it after conquest. Even the weakening of the power of the vanquished head of the state by the annexation of a part of the conquered territory is prohibited. The imprisoned, expelled or vanquished ruler sueing for mercy ought to be re-established on his throne ; if, however, the head of the vanquished state has been slain in the war, the territory is to be *restored* to one of the *elected princes* of the ruling dynasty. The texts directly bearing on the subject are met with in the codes of Manu and Vishnu.

Legal Doctrine.

Manu.—In case the king of the conquered country has been slain in the war, the conqueror should first summarily *know the wishes of all the citizens* of that vanquished state and *then place the chosen scion* of the royal family upon the vacant throne. After his installation he should conclude a treaty of peace with the new king and his ministers, imposing conditions that such and such obligations shall be fulfilled and such acts shall be avoided by them. But, according to *Medhatithi*, the treaty of peace may take the form of what in modern Indian history is known the *System of Subsidiary Treaties*—that so much tribute and so much army shall be

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supplied by the defeated state to the victor. (1).

Vishnu —'A king having conquered the capital of his foe, should invest there a prince of the royal race of that country with the royal dignity. Let him not extirpate the royal race, unless it be of ignoble descent.' (2)

That virtuous kings were always satisfied with the glory of their conquests and the obeisance of the conquered, but did not hanker after wealth like greedy kings, or after wealth and territory like rulers of demoniac nature, has been very clearly brought out in the Shanti parva and the Arthashastra. The words of Bhishma and Chanakya are almost identical and they are consequently given in parallel columns for a clear comparison and contrast ;—

Mahabharat.

(1) If the *invading enemy be of pure heart* and he be conversant with both morality and profit, a king of the kind you have indicated should, with no loss of time, make peace with the invader and bring about the restoration of those portions of his kingdom that have been conquered If, again, the invader *be strong and sinful* and seek to obtain *victory by unrighteous means*, the king should make peace with him, too, by abandoning a portion of his territories. *If the invader be unwilling to make peace*, the king should then abandon his very capital and all his possessions in order to escape from danger.

It is abundantly clear from the preceding texts that according to the Hindu ideals.

Subjugation of a Vanquished State was the Dastardly Act of a Mean King—A Victor of Demoniac Nature. Annexation was, in Other Words, a Violation of law and Virtue.

Historical Evidence.

That the ancient Indians adhered to these liberal rules from time immemorial, ages hidden in the vista of an unknown antiquity in fact, from the days of the Primeval law-giver Manu to the occupation of India by the conquering Moslem hordes, will be abundantly evident from the accumulated evidence of Hindu Shastras and of ancient Indian inscriptions as well as from the testimonies of foreign travellers.

(1) Manu Smriti VII. 202.

(2) Institutes of Vishnu III. 47–49.

Arthas hastra.

(2) Invaders are of three kinds : a just conqueror, a demon-like conqueror, and a greedy conqueror. Of these, the just conqueror is satisfied with mere obeisance. Hence, a weak king should seek his protection. Fearing his own enemies, the greedy conqueror is satisfied with what he can safely gain in land or money. Hence, a weak king should satisfy such a conqueror with wealth.

The demon-like conqueror satisfies himself not merely by seizing the land, treasure, sons and wives of the conquered, but by taking the life of the latter. Hence, a weak king should keep such a conqueror at a distance by offering him land and wealth.

Kings Pratardana and Divodasa.

(*a*) The great epic of the Mahabharata itself has thus illustrated this law from ancient histories. Defeating his enemies in a terrible war, King Pratardana, we are told, took all their wealth including the very grains and medicinal herbs but left their lands untouched. However, King Divodasa, after subjugating his foes, brought away the very residue of their sacrificial fires, their clarified butter and their food. He was consequently deprived of the merit of his conquest. (1)

Victories of K. Arjuna.

(*b*) The history of the battles of Ravana and King Kartivirya is amusingly illustrative of this practice.

(1) Sh. P. Ch. 131-4-6;

(2) ArthaBook XII. Ch. I

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Kartivirya Arjuna-the king of Mahishmati, was a paramount sovereign who had erected sacrificial posts in all the eighteen islands of the globe as a commemoration of his extraordinary victories. This victor was fortunate in routing the forces of even the mighty Lord of Lanka, the proud conqueror of Indra himself. Thereafter the conqueror brought his vanquished foe as a captive to his metropolis and kept him imprisoned with hands rendered motionless by being bound up with his bow-string so that "the row of his ten mouths was gasping for breath." But after some time, the captor having taught humiliation to that overweening Ravana, set him free, at the command of saint Pulastaya. (2)

Conquest of Ceylon.

(*c*) Can any reader of the Ramayana lightly pass over the memorable scene of the installation of Vibhi-hana—the younger brother of Ravana, on the vacant throne of the Pearl Island of Ceylon? This Vibhishana was recognised lawful ruler of the land from the very moment of his brother's death. What a wonderful contrast the conquest of Lanka offers to the non-Aryana conquests made from the remotest antiquity to modern times when we read that not a single man of the conquering host enters the capital for pillage or even for sight-seeing! Even Rama impatient to meet his most devoted queen forbears from going to the city. These were the memorable words uttered by that conqueror of irresistible might to the virtual master of Lanka-Hanumana, the Commander-in-chief of the victorious hosts :—

"o gentle Hanumana! obtaining permission from the king Vibhishana, do thou enter the city of Lanka and enquire after Sita's welfare."

Non-Hindu Practice.

Let the reader realise what a difference *totocaelo* there is between the conquest of Lanka by Rama on the one hand, and the victories of Mahmud, Muhamed Gauri, Changez, Timur. Nadir, Abdali and other great conquerors of the East as well as those of Alexander, Hannibal, Caesar, Constantine, William, Napolean, and many other well-known conquerors of the West. Let it also be compared with the account of the Grecian Ramayana, the celebrated Iliad of the immortal poet. "Extermination rather than subjection of the enemy was the usual practice. After Troy was taken, the Greeks did not think of taking possession of Priam's kingdom; the town was simply destroyed, inhabitants enslaved or put to death. and an imprecation pronounced on the very soil that had belonged to the victoms. Sometime prisoners were sacrificed to the gods, corpses mutilated and mercy refused to children, and to the old and sickly." (1).

Conquering Expeditions of Raghu.)

(*d*) Again, the histories of the heroic king of the Solar Dynasty "who ruled the earth bounded by the ocean and the track of whose cars lay as far as the celestial regions," expressed in the poetic language of Kalidasa—furnish abundant proofs of the same principle. In the words of the poet "these kings were desirous of conquest for fame alone" and not for paltry pelf or insecure possession. Throughout his victorious march from the terrestrial paradise of Kashmir to the sea-girt Cape Camorin and from the snowy Himalayas to Gujerat, the Garden of India and Persia—the Garden of Asia, there is one golden principle from which the victorious Raghu never departs. He defeats, captures, liberates and re-installs kings with promises of allegiance towards himself. He levies tribute from them and that too not for personal or national aggrandisement, but to be spent

(1) Sh. P. 9-20-21.

(2) Ramayana Yudh. Uttar. 37-38 Chapters. Raghuvansha VI. 38-60.

(1) Internationai Law and Custom in Anicent Greece and Rome by Philipson, Vol. II. 298 P.

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in a Vishvajita sacrifice or other pious acts wherein every item of the personal wealth of the king and even of the State treasury had to be bestowed in alms. What a wonderful and thrilling sight is it that the saint Kautsa who had finished his education under the guidance of mighty Varatantu should approach Raghu in order to beg wealth to be offered as fee to his worthy preceptor, but be dismayed at the sight of earthen pots containing the materials of worship and the earthen dishes in which the universal monarch used to take his meals. Was it not literally true that the name of king was left Raghu but not the wealth, the pomp and circumstance of royalty ?

Over and over again, the immortal poet has pointed out the golden maxim of Hindu conquest and at the end of his description of Raghu's victories has thus summed up the principle :—

> But when the solemn sacrifice was o'er,
> Great Raghu, whom his ministers loved well
> With signal honours healing first the wound
> Defeat had branded, sent away the kings
> Who graced his triumph,—and who yearned to clasp
> Their long-forsaken queens,—dismissed in peace."

Descendants of Raghu.

(*e*) The same generous policy was followed by the heroic, just and liberal son of Raghu who was neither too severe nor yet too mild, but who pursued the golden mean in statecraft. He made the defeated kings bend before him, but did not dethrone them, "just as a moderately strong gale bends down the trees but uproots them not." Raghu VIII. 9.

(*f*) Then with regard to the conquests of Dasharatha—the grandson of Raghu who had by his indomitable valour attained the position of paramount sovereign of the circle of twelve princes, Kalidasa remarks :—

> "Hundreds of kings touched the feet of him whose prowess knew no repulse, with the rays of the jewels in their crowns just as the gods bow done to Indra. Having taken compassion on the wives of his enemies, whose hair were undecorated and who had caused their infant sons to fold their hands as a token of submission to him, he returned from the shore of the great ocean to his capital of Ayodhaya not in any way inferior to Alaka."

(*g*) It has already been shown that the world-renowned successor of Dasharatha followed the same eternal and sacred practice by installing Vibhishana on the vacant throne of Ceylon and by not annexing an inch of ground to his possessions even from the country of the monkeys. That the successors of Rama observed the same noble principles has been distinctly mentioned by Kalidasa in his immortal history of the dynasty of Raghu of the Solar race. (1)

The Indian Napoleon.

(*h*) This practice is also borne out by the Allahabad inscription wherein we read that the victorious Samudragupta otherwise called "The Indian Napoleon"—'the great king, warrior, poet, and musician who conquered nearly the whole of India and whose alliances extended from the Oxus to Ceylon" (2) had his glory increased by *the favour shown in liberating the numerous captured* kings of the hill states, of forest countries, of the Aryavarta, of the region of the South and of the frontier tribes. "*His tranquil fame was enhanced by establishing again many royal families, fallen and deprived of sovereignty.*" (3).

Vikramaditya.

(*i*) The celebrated successor of Samudragupta—Vikramaditya who is popu

1. Raghu.
2. Vincent Shith's History of India, P. 289.
3. Corpus Inscriptionem Indicarum Vol. I Pp. 12—14.

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larly known as "the Enemy of the Sakas" and "the Exterminator of all kings" violently uprooting the impure foreign rulers, the Western Kshatrayas of Malava and Gujerat, annexed their rich and prosperous dominions to his arge empire and so harassed them that lthey were obliged to retire from their territories. Thus the policy of dethronement, expatriation and subjugation was fully practised in this case by this liberator of his motherland from foreign yoke and oppression. That the act of this popular hero of a hundred Hindu legonds was lawful, will be made clear hereafter.

The Attila of India.

(*j*) Another remarkable illustration of this generous practice is furnished in the decisive defeat, imprisonment and release of the Hun tyrant-Mihirgula—"the Attila of India" in 528 A. D. Va Smith justly remarks :—"Mihiragule was taken prisoner, and would have forfeited his life deservedly, but for the *magnanimity of Baladitya who spared the captive, and sent him to his home in the north with all honour.*" (1).

Hindu and Moslem Policy Compared

(*k*) Another brilliant example is afforded by the history of the last emperor of India Prithivi Raja of Delhi. According to the version of Prithivi Raja Raso the only Hindu history of the reign of this emperor, the Rajput king, acting according to the best traditions of his race, magnanimously restored to liberty his royal captive and mortal enemy, Mahamad Gauri after the decisive defeat inflicted on the Muslem invadars on the battle feld of *Tiori* in 1191. But just compare the inhuman treatment meted out by Mahemad Gauri to his generous liberator when the latter was defeated and captured at the fatal battle field of Thaneśar a year later. "Prithivi Raj having been taken prisoner was executed in cold blood, the wretched inhabitants of his capital Ajmer were either put to the sword or sold into slavery." (2).

Spare a Prostrate Foe.

(*l*) We find the same principle followed even as late as the 16th century Rana Kambho completely defeating the confederated Kings of Malwa and Gujarat carried captive to Chitor the Khilji sovereign of Mawla. However, after six months he set his enemy at liberty, not only without ransom, but with gifts. Col. Tod has justly remarked on this incident in these words : "Such is the character of the Hindu—a mixture of arrogance, political blindness, pride and generosity. *To spare a prostrate foe is the creed of the Hindu cavalier* and he carries all such maxims to excess," Rajisthan Vol. I, P. 287.

Again in his summary of the art of governing a kingdom, Abul Fazal remarks that with those princes who are his equals in power, a Hindu king takes care to maintain peace and friendship, and from *those who are weaker than himself he exacts tribute.* P. 738. It is evident that according to Abul Fazal too, the Hindu Law does not permit annexation of the territories of the weak states. Petty kingdoms enjoyed independence by the payment of an annual tribute to the sovereign,

Paramount Sovereignty.

(*m*) The evidence of the Budhistic work—*Lalitavistara*—though expressed in allegory and anecdote, is highly valuable in showing the traditional usage of the Hindu princes on the point under enquiry. We are informed that a king to raise himself to the position of a Chakravarti or paramount sovereign emerges from his metropolis with his fourfold army to conquer the earth. Proceeding to the eastern countries, he is received by all the rulers with offerings of silver-dust in golden vessels, or of gold-dust in vessels of silver and is addressed by each of them in words like these :—

(1 & 2) V. Smith's History of India P. 292, 318, 388.

* Cf. Ayeen Akbari, Calcutta Edition, 189 P. 338.

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"Hail, O Deva! thou art welcome; all this is thine—this rich, extensive, prospering, flourishing, beautiful and populous kingdom: thou hast, conquering, earned it; may it ever continue thine.' The anointed Kshatriya king and lor'd should then thus address the provincial chiefs: "Virtuously rule ye these provinces, destroy not life, nor resume what has been given. Act not fraudulently through temptation; nor utter what is false *It is sinful to conquer him who sues for mercy*, therefore do it not; nor do ye approve of the vicious."

Having thus conquered the east, the anointed Kshatriya king proceeds to the other three directions, and is similarly acknowledged overlord by the rulers of those portions. Having gained this universal overlordship he returns to his metropolis and performs the Horse Sacrifice to give away in gift whatever he has brought by the might of his arms. Thus both law and practice are fully confirmed by this anecdote. (1)

Policy of Chanakya

(*n*) The law is again dramatically illustrated by the conduct of the so-called crooked Chanakya. To avenge the deposition and destruction of Nanda's dynasty and the death of his royal father, Malayaketu aided by the ex-Prime Minister Rakshasa and the other princes as allies, invades the territory of Chandragupta. But all of them inextricably caught in the meshes of the unfailing policy of deep Chanakya, fall out among themselves. Rakshasa is dismissed from service, and the five kings are put to death on a charge of treason by order of Malayaketu. Thereupon, some other lesser chiefs afraid of their own lives, abandon that violent, imprudent and unfortunate Malayaketu and return to their own countries. Thus the invader being almost left alone is made a prisoner along "with his whole Barbarian host". However, *not only is the prince forgiven, liberated and restored to his hereditary kingdom, but all the elephants, horses, military stores, in fact, everything captured from the enemy is returned to* him. Such generous treatment of the defeated and captured invading forces undoubtedly stands by itself in the whole history of mankind, and yet it was one of the many incidents that were often happening in India!

Foreign Evidence.

As the Hindus had to gain nothing from their conquests except glory they did not often lead their conquering hosts into foreign lands. This is borne out by two divergent and mutually far removed sources. The evidence of Arrian (Indica IX) based of course on Megasthenes, dating back to the fourth century before Christ, is that "on the other hand, *a sense of justice, they say, prevented any Indian king from attempting conquest beyond the limits of India.*

Then there is the evidence of a Muslem historian of the IXth century, A. D. that "the wars they wage with the neighbouring princes are *not usually* undertaken with a view to possessing themselves of the adjoining dominions. When a prince makes himself master of some kingdom, *he confers the government upon some person of the royal family.*" Jayaswal's Hindu Polity P. 26.

Both these evidences coming as they do from quite divergent and independent sources emphasize the two points of non-annexation and restoration of the formar dyasty that have again and again been enunciated by the Hindu Shastras. We are naturally led to conclude that

(1) Bibliotheca Indica, New Series, No. 455.

* Mudrasakhshasa-Wilson's Translation, Ph. 133 nnd 153.

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these ancient ideals had such a strong hold upon the public mind and were so often brought into practice that even travellers were readily impressed with this noble and inimitable law.

SOME THOUGHTS ON INDIAN EDUCATION.

By Mr. Sri Prakasa, B. A., LL. B. (Cantab.), Bar-at-Law.

I intend to talk of very elementary matters regarding modern Indian education in a very elementary manner; and I hope that the exceedingly obvious nature of what I have to say, will not frighten away the readers of this Magazine.

My objection to the system of education in vogue in the country is three-fold: (1) that it is excessively literary; (2) that it cuts away the person educated in it from the general current of Indian life and thought; and (3) that it is almost worthless from the standpoint of obtaining a livelihood later in life Not much argument is needed to prove that these objections are not at all over-drawn. From the lowest to the highest classes, the student mainly depends on the study of books; and for purposes of examination, he depends upon his memory. Very little effort is made to rouse the intelligence and the books and subjects taught are so much in variance from surrounding nature and the things that matter in life that at the end of a long and painful course we merely remain 'deep versed in books but shallow in ourselve's! We lack moral, social and intellectual culture; we are ignorant of everything outside the subjects taught to us for examinations; we feel very ill at ease in society; and we have no courage and no initiative to do anything. These are the faults of the excessively literary nature of our education.

Then my contention is that the man educated in the system prevailing in the country-to-day, has his mind surcharged with ideas and notions that are foreign to the country and so he feels very strange when brought in actual contact with the men and notions of daily Indian life. The idealistic notions of the school and college days soon receive their quietus and the poor man feels very miserable and very unhappy and he makes others feel the same on his account.

The third great—and some may regard this as the greatest—objection is that this education does not help us to obtain a livelihood consonant with the time and labour we have spent on our education and that that education is of no practical value in the very few professions we may be able to obtain. This education, by its very nature, only fits us for the learned professions. The dignity of these professions can only be kept up and success assued therein for those who seek them, if they are not over-crowded. When everyone who is being educated is educated along uniform lines without consideration being given to his temperament, and when all are sent out to squabble and compete for just the few places available, success

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naturally comes to but few and the rest pass their lives in great agony and feel embittered at their futile labours of the past in undergoing which they have probably shattered their health and enfeebled their minds. The modern system, to my thinking, thus stands condemned. No one can deny the good it has done in awakening our consciousness, in bringing us in touch with the outside world with its vast and varied knowledge: but that work is over and at the present moment it is merely pregnant with evil for our future. What then is the remedy?

Before suggesting my own simple—and, I earnestly believe, effective—remedies, I must also state that I am not invincible to the gigantic efforts that are being put forward by officials and non-officials in the matter of the over-hauling of Indian education. There is the Report of the Calcutta Universities Commission and there are also the discussions of the various University Re-organisation Committees. It will be seen by the perusal of the pages that record the labours of expert educationists, that they are more concerned with the governance of education than education itself and that they spend more time in deciding what salaries to pay to the higher professors and what authors to patronise than with the students and what will be most beneficial for them in life. I, therefore, regard all the work done along these lines as worse than useless.

I shall now proceed with my own proposals which I put forward with great diffidence and with the earnest desire that they may evoke sympathetic criticism so that before doing anything else, we may well and truly lay the foundations of our educational system and make sure of our own minds. I shall start by dividing education in its three conventional—and evidently suitable divisions: (1) elementary; (2) secondary; and (3) higher

(1) I regard it as essential that every boy and every girl in the country, between the years of 5 and 10, should receive elementary education. This will include reading, writing, arithmetic, suitable lessons in cleanliness, morals and manual work. At the age of 10 or 11 this elementary education will cease and the children of all working classes, except those who show particularly strong tendencies for further education, will go to learn their parents' trade and pass on to their parents' work.

(2) Secondary education should extend to the ages between 10 or 11 and 16 or 17. Children—boys and girls alike—of all middle and upper classes along with those of the working classes who have been found fit for this, will now proceed to the secondary stage of education. In the first half of this period should be taught the ordinary secondary courses which include some history, some geography, some science, some second language, (specially the language of one other province), etc. As, in my opinion, all education should be in the mother-tongue of the person to be educated, all this, which is not now successfully taught till the age of 16 or 17, will be mastered and digested by the age of 14. I should spend the second half of the period in teaching simple and suituble text books—psychology, physiology, and law. My reasons for these suggestions are that psychology, the science of the mind, will enable the student to understand other minds, sympathise will them and protect him from the various psychological errors in which we constantly fall in social and professional life. Ignorance of physiology is a positive danger to students attaining puberty. It is at that time that we commit much violence upon ourselves. A sympathetic education in the student's own physical structure would be a great blessing. Law, I recommend, because its ignorance is no excuse. And it is the one subject of which no education is given at all until one starts learning law for the profession. A little knowledge of this should be given early so that students may know their duties and their rights as citizens and

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thus be table to protect themselves against unwarranted harassment and be able to help the state when assistance is legally demanded. Throughout the secondary stage of education, the student should be kept habituated to manual work of all sorts, and should be encouraged to take suitable and inexpensive physical exercises for the proper development of mind and body. He should be encouraged to adopt a hobby—like music, photography, painting or something else—so that when lonely listless, sorrowstricken or fatigued with toil later in life he may have something to fall back upon and spend an hour or so in gladness which might otherwise have gone in anguish. After this stage every student should be *made* to decide what he wants to do in life. Parents and teachers can greatly help him in understanding his own temperament and coming to some helpful decision. If this process is systematically undergone, very few men will be left for higher education. And this is as it should be. Most will go off to learn their own respective trades to fit themselves for a successful battle in life : they will after a few years of apprenticeship, mostly with their parents at their parents, own-trade, pass on to good and useful citizenship.

(3) For higher education will now be left those who definitely want to go in for learned professions which can only he had by higher education—professions, for instance, of law, medicine, journalism, teaching, etc. There may also be some—specially children of wealthy men—who want further education for its own sake. When we have got this set, we should not try to give any uniform education any further. There should be no intermediate, graduate and post-graduate education. Those who want to be lawyers should plunge straight away in legal studies and be apprenticed with a practising lawyer in order to be in touch with the practical working of law. So also with medicine and other subjects. Those, however, who are seeking education for its own sake should either join one of these professional courses or carry on purely literary studies of, high order—history, politics, literature mathematics, etc. Such different courses will also be suitable in educating would-be teachers in various branches of learning. I am also strongly of opinion that all these higher classes should be open to the public so that professional people, desiring to get sane knowledge of this or that, and are able to find time from their daily work to come, may be able to get what they want. No educaation authorities need he frightened that their classes will be overfull or that all sorts of riff-raffs will gather. Struggle for life is so hard and so bitter that but few can avail themselves of this privilege and it should be readily extended.

There is just one very controversial matter which I will touch before finishing. Personally I am of opinion that there should be co-education all through : both the sexes should be taught together in all classes and teachers recruited from both sexes as well. I know of no other method of teaching chivalry, good manners, moral and social culture, moderty, self-control, avoidance of vulgar language, etc., than co-education. Its possible harm is infinitesimal before its more probable good. As I have been already very long, I shall not try to discuss this question further but am quite willing to do so if the editor will permit. It is because I have presumed co-education that I have not spoken of separate girls' schools and women's colleges. I regard elementary education as essential for all girls, higher, middle and working classes alike, I regard secondary education as essential for all girls of higher and middle classes. As I don't think any girl should be married before she is 16, elementary and secondary education both are possible for her in an unmarried state. Most women will marry at this age and their further education will

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naturally stop. Higher education is meant only for such women who, married or unmarried, desire to adopt a profession or, being unmarried, seek education for its own sake. I see no reason why there should be separate arrangements for their education when we are teaching the same things.

WHICH ENGLAND?

By Professor Vaswami, M. A.

(Notes of an Address).

Your view of a People's life is colored by the window your mind opens out upon it. Ten years and more have passed since I visited Europe. I went there in the spirit of a pilgrim; I went as to a shrine of our Common Father. Newton, Shakespeare, and Darwin are, to my mind, the three greatest

Creative Geniuses.

of the West; who would not honour the birth-place of such world-minds? I returned to India with greater love for this ancient Land, and with deeper appreciation of the vital values of Western life; and my faith has grown, every, day, that no nation is an end to itself, that each nation has its contributions to make to the common stock of the Human Race. Above all States is Humanity; and the world's hope is in loyalty to the Ideal International. There is a story of a cynic; he found fault with men and things. 'Why are there so many trees'? he asked his neighbour; 'they shut out the view.' His friend said the trees *sheltered* the house from the stormy sea-breeze and made the place healthy. He found fault with his neighbour, because the latter smoked! He moved out for a change; he returned after some time—with a *changed* outlook; he met his neighbour; he saw in him *good* things now. His neighbour *did* smoke, but was it not true he was honest in his dealings and above intrigue? Then said the neighbour to the man:—"Now you take a *positive* picture of me; now we shall be friends." Shall India and England be friends? Shall they work together as comrades in the one Service of Civilization? Then must each

Take a Positive Picture.

of the other.

Which India? Which England? There is a Humanitarian England; there is also an Imperialistic England. To the first I gladly pay the homage of my heart; with the second I have, as you know, a keen quarrel. Many preach Imperial Reconstruction, to-day; they ignore the fact that Imperialist England carries on its back many sins; it is *diplomatic*; it is *aggressive*; it is *mammon-worshipper*. One recalls the indictment of an eminent English sociologist who spoke of the "dark, efficient, terrible West." I do not propose to speak at length of the sins of Imperialistic England This England was, in no small measure, responsible for the blockade of Russia and Germany and Austria and Hungary after the War—a blockade which meant the death of thousands of innocent children, a blockade which was undertaken with the ignoble motive of *starving* into submission the peoples of those countries. Central Europe has

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gone through Hell

under the Allied blockade. Think, again, of the Treaty of Versailles and the iniquitous Turkish settlement. Think of the treatment given to Ireland. Think of the troubles of the negro in Africa; and in this connection you may read Morell's recent book on the 'Black Man's Burden', which shows how reasonable is the negro's demand: all the negro wants is to retain use of his own land and to develop it with European aid if necessary, but *not* under European domination. Think again of recent events in India. What a commentary on Imperialistic England is supplied by the Amritsar tragedy: And the Hunter Report is another evidence of the moral bankruptcy of this England. An Anglo Indian cries 'Bravo' to General Dyer and wishes 'there were more of his ilk in the country!' Another Anglo-Indian regards General Dyer's murder of Indians as a 'justifiable homicide!' Think, too, of the economic policy imperialistic England has pursued in India. Digby showed by statistics that between Plassey and Waterloo almost a thousand million pounds passed from India to English banks. You know how the importation of printed calicoes from India was prohibited in the interests of Lancashire; you know how heavy duties were imposed on cotton goods to benefit Lancashire mills; Free trade has been most unfair to India; once Indian looms supplied the markets of Europe and Asia; once India had skilfull artisans and produced fabrics of wondrous beauty; to-day, Indian markets are invaded by England; to-day India is poor and song and music are passing out of the life of the people.

This imperialistic England stands opposed to the growing life of the Nation, to

the Young Forces of the World.

to the idealism of Asia; it is the England of the politicians whose world-view is narrow, whose power is ranged on the side of reaction and exploitation. This England we can not admire; this England we must oppose. But there is another England, an England seeking after the Christ-ideal; this England we would be friends with; this England can help us much. Imperialistic England is in the East and in Ireland; but on the English soil England behaves differently, and appreciates some of the great values of life. Two of these I would invite your attention to as essential to the development of our own life. And the first is love of *social progress*. I would ask every one to study with care England's

Social Programmes,

its institutions of social amelioration, its efforts to improve the condition of the deaf, the dumb, the blind, the child, the woman, the labourer, the agriculturist; England's *social programmes* should help us in our task to grapple with the *socio—economic* problems of modern India. Then there is England's *passion for freedom*. English history and politics, English poetry and literature, English culture and civilization are charged with a mighty passion for national freedom; this passion I would have you pour on your aspirations and activities in daily life. This England, a lover of freedom, gave shelter to Kossuth, the Austrian patriot,—to Mzzini, the Italian emancipator,—to Kropotkin, the Russian revolutionary; this England, the mother of parliaments, is worthy of all admiration; and I ask you to pay your tribute to this England by helping the struggle for national freedom in this country.

Has India nothing to give to help England and Europe to help the life of the West? Which India? There is the Anglicised India, aping the outsider, diplomatic, educated more in the head than in the heart. There is the India of the tourists who, oftener than not, have tried to make India's face ugly. Thus a recent visitor, Mr. Archer, speaks of the 'inhuman snobbery of

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caste' in this country, forgetting that there are vicious class distinctions in England also; he has a fling at the misery of married women in India, forgetting that there are divorces and bigamy in England also; only during the last twelve months there were as many as 8,000 cases of bigamy before the law-courts in England, and no fewer than 25,000 persons were involved in them. Neither the anglicised Indian nor the European tourist looks into the

Soul of India.

India's soul is reflected in her literature, her art, her philosophy, her religious ideals, her prophets of the Ideal. The inspiration of them all is the vision of the *world-whole*; Buddha named it *vishvamaitri*,—the Love for All; and this 'visva' of the Indian poet and sage refers not simply to *humanity* but also to lower animals and nature. *Fellowship with the Universe* is the fundamental note of the Indian Ideal. Such a fellowship, necessarily, means reverence for *man as man*, reverence for *humanity*. Above the nations and States is humanity:—such is the faith of India. It is the faith which the world needs piteously at this hour. With faith in Humanity; India has also believed in *sacrifice* as the basis of society. There is no time or I would give you illustration after illustration to indicate how in Hindu sociology *sacrifice* is recognised to be the fundamental principle of the family, the *samaj*, the punchayat, the state. Society rests on *force*, said Sorel, the philosopher of Syndicalism. Is it a wonder the nations of Europe had been busy increasing their armaments? Is it a wonder revolts break out, again and again, in the West? The world-war was simply a culmination of a long-drawn process arising out of the view that Society rests on *force*. The soul of India has said through the ages:—The law of social order and evolution is *sacrifice*. Man, says Europe, is a fighting animal; this fighting spirit it has carried in its conquests; its commerce has led to wars; the very 'internationalism' of its labour is based on the idea of capital *versus* labour and leads to class-wars. *Passion for freedom* itself needs to be disciplined by a *vision of humanity*. *Social programmes* will not help much if they be not inspired by a spirit of *sacrifice*. The vision of humanity will cure Europe of its imperialisms, and self-sacrifice, not *violence*, should be the organising force of the peoples' life alike in East and West. India has borne witness through the ages to the Vision Human and the Law of Sacrifice. Therefore I ask you to have reverence for humanity in your passion for national freedom; therefore I ask you to make sacrifice

The Moving Spirit

of your social programmes. Hate and violence and strife will not help us in the mighty struggle for national self-realization. The basis of progress is not force, but sacrifice. The Voice has gone abroad, the voice of an ancient people longing to be free. Nationalism has come high; and in this ancient land, torn by conquest, time on time, the Mother's voice is heard again, and the people separated long have come together under the leadership, not of this politician or that, but of the Mother who has lived through the long-dead days, the Mother who is Eternally Alive. We are come together that we may *attain* through self-renuncation Out of the Heart of Sacrifice, says an ancient scripture, sprang the universe; and I believe profoundly that out of the sacrifice of the young will spring a new India that would be a Teacher of Humanity, a servant of God.

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"RENDER UNTO CEASAR THE THINGS THAT ARE CEASAR'S"

Great Disappointment of Christianity In India.

BY PANDIT CHAND NARAYAN ZUTSHI, M.R.A.S., ASST. EDITOR, THE "HITAVADA," NAGPUR.

Under this heading I have tried in this short article to set-forth what appears to me to have been the attitude of Christian Missionaries in India towards Indian politics, how far India stands in need of Christianity to-day and to enumerate the causes which contributed to their estrangement from fostering and sympathising with the political aspirations of the Indian people. I have chosen this title because I believe that the injunction of the Master does not mean that there are hard and fast distinctions between religion and politics, that one is entirely outside the pale of the other or that there is something in it which prevents a missionary from being a politician. In an ideal state the influence of religion in moulding man's conduct in every department of life is great and far-reaching, and that religion sweetens the cup of human misery and robs life of its rigour and hardship is at the same time undeniable. Even the fundamental doctrines of the religions of the world are the basic principles of politics. Do not the religions of the world stand for the Fatherhood of God and the Brotherhood of man, for absolute justice and fairness? And is Christianity an exception to these general principles of world religions? There is certainly no divorce between religion and politics and if Christian Missionaries have failed to stand up for Christ in India and missed a good many opportunities of doing so in politics, it is certainly not wrong to say that they have belied their past history in Europe and their mission in India. The Rev. N. Macnic says in his pamphlet—WAR AND RELIGION—regarding the purpose of religion "It is not meant to serve a decorative purpose in our lives. It is not meant merely to apply a certain amount of balm to the inevitable wounds of existence. It is not meant to be an opiate that deceives us with an imaginary comfort while the evils of the world go uneffected. If that is what it is, then it is sham, and we had better discard it altogether Religion embodies the highest ideals of a man's life and summons him to their realization. If our religion does less than that—if, on the one hand, it is content with an aim less than the very highest, and if, on the other, it submit to any compromise in the realization of that aim and acquiesces in the acceptance of a lower level of life then it is a failure and a hypocrisy." Do not then the highest ideals of life include politics which religion sets before us? Let Christian Missionaries answer this. The part that the 'home' of Christianity has played in the politics of the world is such that no human hand can erase from the pages of history and no human memory can ever forget. It is impossible to disassociate from the Christian Church of Europe the service of initiating the peoples of Europe into the doctrines of political agitation and ideal of Government, which it has rendered to the cause of western countries In India the Christian Missionaries have deliberately stood aloof from

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the currents of political life and remained carefully wrapped up in a sort of religious cotton-wool lest they should catch the sacreligious cold of politics. I don't mean to belittle in any way the great work they have done in other spheres of Indian life, but at the same time I cannot bring myself to believe that they have in any way contributed directly to the national conscicusness which young India has begun to feel to-day, and this is what I regard as the great disappointment of Christianity in India.

But what has all this been due to? I am inclined to think that the autocratic and business-like instincts which they inherited from their predecessors—the official and the trader class of Englishmen—are responsible for their lukewarm attitude towards Indian politics-the one kept them at a distance from the people and the other made them sell religion like a commodity. Then the Missionaries failing to realise the truth and force of the proverb that 'example is better than precept,' failed to win the hearts of the people. They did not impress them by personal example but tried to impress them by preaching their impracticabe ethics to the masses, holding out the prospects of the unseen world and condemning the grandeur of worldly existence, and like the philosopher always soaring up in higher atmosphere neglected to know the common life of the people below with all their untold misery and poverty, much less cared to ameliorate their wretched condition. This state of things could not be redeemed and their task rendered smooth owing perhaps to their ignorance of vernaculars which they for long neglected to learn and which may to some extent account for their apathy to this abject side of Indian life. And then how far an alien political domination has to answer for the wretchedness of the multitudes toiling under it, never disturbed their thoughts; far from it their strict religious neutrality shocked the Indian people and widened the gulf between the Indians and the Europeans rather than helped the two communities to realise that their is no difference between them in the eye of God and that they are but the off-shoots of the same parental stock.

These were in brief the various causes why the Christian Missionaries failed to endear themselves to the masses in India. What India wants from Christianity to-day are example and not principles. The days for making this man or that man read the Bible or go to the church are over, and with the close of the great war Europe has begun to feel the throbbings of that religions pulse which was in danger of ceasing to beat at all; so that Christianity is once more the religion of the Saviour Jesus, but with a new vision of her bounden duty towards India—her comrade—in—arms—the duty of working out side by side with the Indians the era of reconstruction inaugurated in India to-day, upon the success of which depends the physical, moral and spiritual salvation of India. India wants men like Mr. C. F. Andrews to join her ranks for working out that salvation, and happy will be the signs of the times if more and more men endowed with that new-born vision of human service are forthcoming to join us from the ranks of Christianity which so far India stands in need of. Let us then close with the prayer.

'God give us men, A time like this demands;
Great hearts, strong minds true and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office can not buy;
Men who possess opinions and a will;
Men who have honour; men who will not lie;

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THE STRENGTH OF NATIONS.

(By Mr. Niranjan Das, Bar.-at-Law).

How is it that one nation is strong, healthy and hardy and another weak, infirm and feeble?' Why is it that the people of one are active and energetic while those of another, slack and sluggish? What is the reason that one nation is especially fitted to rule while its neighbour is for ever doomed to slavery? For an answer to these questions that so often strike us we have to look to more than one direction. There are many things that go to make a nation great and strong, for instance its ancient history with the traditions of the land, the climate, the habits and diet of its people. It will not be possible in a short article like this to do justice to more than one of these considerations.

The modern diet is of a very complex nature. It starves both rich and poor. It has been estimated that about ten millions of people in Great Britain and Ireland are underfed and it is not so much for poverty as from ignorance and wrong choice of foods. For food there may be plenty but it will not feed your constitution unless it is of the right sort. In Dr Bell's opinion there are more deaths and greater bodily suffering due to over feeding, than to all the diseases put together. Of course India must be excluded from this estimate. But here too dyspepsia, gout and rheumatism are very common in rich classes and these are due in nine cases at least out of ten to too much food and too little exercise. The greater part of the present daily diet is new to the human constitution. Within a century millions have added largely to the variety and richness of their fare. The use of preservatives, adulterants, alcoholics, narcotics and stimulants has increased beyond all precedent. The mysterious and elaborate concoctions of the professional chef have ruined many a stomach. The activity of the brain has largely superseded the activity of the body. The sedentary habits and indoor life have caused untold misery. All these and more have conspired to cut short the life of man within the present decade. Scientific inquiry and even common observations have shown a whole series of disastrous ailments due entirely to mistaken habits in the modern dietary. There is no worthier object for one to pursue than the bodily and spiritual health of the nation. This can only be done by teaching our youngmen and students the sound health principles before they sail out into the broad ocean of life's work. The nation that permits its children to grow pale and timid will soon cease to exist however good and strong the education—for a workman may have excellant tools but what if his arms lack strength and his vision clearness. "The human race is ill" says a great man "and the world which is a paradise but by men converted into a hospital is seen and judged through the eyes of an invalid." Most of the nations of the world have increased in riches and yet instead of the increase in health and strength that should have been the natural result, we find just the opposite—a proportionate deterioration in health and happiness. With all its material prosperity, conditions have changed for the worse even in England and America. In Germany only 54 per cent of the youngmen called for army service were found physically fit and if figures be calculated for this last great war the percentage would be much less still.

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The diet of the ancient peoples was extremely simple. Their mode of living was simpler still and yet they gave out with this the highest that is in human philosophy and knowledge. This is what a poet has said of the ancients.

"Soft acorns were their first and chiefest food,
And these red apples that adorn the wood.
The nerves that joined their limbs were firm and strong.
Their life was healthy and their age was long.
Returning years till saw them in their prime,
They wearied e'en the wings of measuring time."

The vegetable diet if property prepared is admittedly more simple than any other known to human kind. Leaving aside the deeper considerations of tender regard for life as sung in the 'Light of Asia' flesh food even otherwise is not conducive to more happiness or greater strength to the human race. "Cyrus who raised Persia from an obscure rude colony into one of the most powerful and splendid Empires the world ever saw who performed more extraordinary marches, fought more battles won more extraordinary victories and exhibited more personal powers and bodily power of effort and endurance than almost any other general who ever lived, subsisted from childhood on the simplest and plainest diet of vegetable food and water and the Persian soldiers who went with him through all his career of conquest strictly adhered to the same simplicity of vegetable diet throughout the whole of their heroic course." "So far as bodily strength and voluntary endurance are considered" says Graham "the Roman soldier was far the most powerful and heroic in Rome's earlier days when he subsisted on his simple vegetable food." And this is how Russel accounts for the fall of Rome 'the disgusting feasting and licentiousness, the fortunes spent in banquets of animal corpses and cruel delicacies, the spoiling of the people by free distribution of corn, the expulsion of the yeomen and peasantry from the land, the gross luxury and demoralisation which took the place of the old simple Roman life certainly affronted the wholesome forces of nature and happily for the world Rome in her opulence was doomed to perish."

The diet in the middle ages was not very much different. In the reign of Henry VII in England, fresh butcher's meat was never eaten even by gentlemen attendant on a great earl except between midsummer Michaelmas. The mass of labourers lived on bread vegettables and gruel and till a century ago the English labourers remained vegetarians. But within the next hundred years the consumption of meat in London became twice as large and has steadily increased. Young in his 'Tour in Ireland' says—"When I see the people of a country with well formed, vigorous bodies and their cottages swarming with children, when I see their men athletic and their women beautiful I know not how to believe them subsisting on unwholesome food." At that time potatoes and milk were the only food of the Irish peasantry. In the eighteenth century Dr. Johnson was surprised to find men living well on the grain which was food for horses in England. Lord Elibank then pointed out to him that on that oaten fare England produced the finest horses and Scotland the finest men.

Some of the races and classes have shown exceptional strength. The enumeration of these go to show that of the seventy-two classes of persons who have shown exceptional strength endurance and health sixty-one were practically vegetarian and only thirteen more or less, mostly less, carnivorous. The highest degree of national activity in the modern world is shown by the Japanese with a diet of rice, beans

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vegetables and some fish. Ancient Persian soldiers, Egyptian pyramid builders, Judas and his army, travellers in the east, Athletic Greece, Roman solders, ancient Egyptians, ancient Britons, Lancashire labourers, Spanish soldiers, Bavarian Highlanders Russian grenadiers, the Arabs, the Himalayans and the Sikhs are further examples of these races and communities who entirely or mostly live on vegetable diet and all these are known for their strength.

Nor is the effect of this diet limited to the bodily strength. It claims as well some of the finest brains in the world. Sir Isaac Newton, Shelley, Garibaldi, Benjamin Franklin, Count Tolstoi, General Booth, Edison, Maeterlinck and Wagner and nearer home Tilak and Gandhi are examples of the capacity for mental labour which a vegetarian diet maintains. Dr. John Hunter, Sir Henry Thompson, Dr. Parkes are a few of the many distinguished medical authorities who are convinced of the superiority of vegetarian diet. But why depend on human testimony. The Almighty God the creator of all did not create man fitted for animal diet. Our teeth show it beyond any doubt. The natural food of man is not therefore meat. There is nothing to recommend its strength, endurance, intellect, hygiene humanity; all these favour vegetarianism. But it will be contended that it is not for these that people do usually eat meat. More than 90 per cent consult their palate only when deciding which diet to take and they care not whether it is good, bad or wicked. This however is not an insurmountable difficulty. Those who have been in London and have cared to step into the Eustace Miles Restaurant will bear me out that it is as easy to have a variety and taste in vegetarianism as is in the other dietary. So if it be found essential to discard the plain cooking it is better to resort to the lesser of the two evils and have what we may call meat dishes in vegetables—thus defrauding our palates but not our conscience. Says Ovid.

"O mortals from your fellow's blood abstain
Nor taint your bodies with a food profane
While corn aud pulse by nature are bestowed
And planted orchards bend their willing load
While laboured gardens wholesome herbs produce
And teeming vines afford their generous juice
Nor tardier fruits of cruder kind are lost
But tamed with fire or mellowed by the frost
While kine to pails their distended odders bring
And bees their honey redolent of spring
While earth not only can your need supply
But, lavish of her store, provides for luxury
A guiltless feast administers with ease
And without blood is prodigal to please

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SAVITRI, A DARAMA.

By Miss. A. C. Albers.

Act V.

(*Scene.*—The Forest and the Hermit's cottage. Hermit steps out, he looks all around in amazement and then looks heavenward).

Hermit.

Wonder of wonders this, oh holy Bramh
Great are the mysteries, sacred and deep
Only an hour ago my light was blinded
And dark the road in which I groping went
To Thee all praise, oh God of earth and heaven,
Thine was the blindness, thine too is the light.

(Enter messengers).

Messenger.

Hail unto thee, great King, Dyumatsen
Scattered thy foes, judgment has fall's at last
Long and in silence have thy people waited
Return—thy throne, thy people call thee back,

Wife (who has meanwhile steppedout of the cottage.)

Glory to Thee, oh great God of our fathers,
Wonders indeed has this day brought to us.
Hard are the Fates, but the power that guideth.
Worketh for good, therefore glory to Him.
Prepare we for worship. But where are the children?
Never before were they absent so late.

(Enter Savitri and Shatyaban)

Hermit.

Welcome, my children to home and to parents,
But is not your hour on this day somewhat late?

(To Savitri.)

Why did our daughter go into the forest?
She never had made that request before?

Shatyaban.

My father, let me speak for her Savitri
Would be too modest far to tell thee all.
The Fates' decree hung heavily upon me
And thou hadst never seen thy son again,
But for this heavnly jewel, this, thy daughter
Who followed bravely and delivered me.
The curse hung deeps; I fell a prey to Yama.
But lo there shone a light. Savitri came,
She followed bravely into Death's cold chambers.
And would have followed to the very end
But that her virtues shone like brilliant sunlight
And drove the messengers of Yama to flight
And when he came in person for to claim me
Savitri's holy love, her virtues all.
Her piety, her heaven-born devotion
All these shone forth in one transcending light
Till Yama marvelled and stood all defeated
The woman's holiness o'erpowered Death.

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And more, her angel presence so o'erawed him.
He saw in her the light of heav'n itself,
He granted her three wishes. Their fulfilment
Is certainty; Yam's promise cannot fail.
To thee will be restored eyesight and kingdom.
And to Ujjaina will be born an heir.

Hermit.

I stand amazed. Bramha to Thee be glory
For Thou alone couldst grant this gift to me,
Boon of my life, my holy, heav'n-born daughter,
Among the highest Devis was her place
A shining star within the heav'nly mansions
Ere she descended to the earth andme.
Behold, my son, restored to me my eyesight
God's own pure sky and earth are mine again.
But small these gifts against the greater blessing
To see my children you, before me stand.

(Pointing to Messengers.)

And these the men that brought to me the message
That Dyumatsena's Kingdom is restored
The throne waits my return, my foes are fallen,

(He clasps his hands and looks upward.)

Glory, God of my fathers, unto Thee
But I am old, I feel my body
And the ascetic's life has claimed me long.
Nor more for me to rule a state, a people,
I yield these duties unto thee, my son
Go and ascend the throne thy fathers hallowed,
And be, as they were, wise and just and kind.
And thou, my holy daughter my Savitri.
Go sit beside thy husband on the throne,
No nobler woman yet was Raja's consort,
He wants thee in the duties of his state
For if a man would noble deeds accomplish
He needs a woman's hand upon his brow.
Lend unto him thy starborn aspiration
Thy heav'n-born soul shall guide him at such times
When' most he needs a friend and a wise counsellor
For know I well thy virtues cannot fail
Thou hast thy strength beyond all mortals proven
And woman is to man the higher self,
Her will and thoughts contain a mighty power,
And this I see and understand it now
One holy woman's prayers can alone
Withstand the Fates and stem Death's devastation.

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THE PARABLE OF THE PARCEL. "DESERVING WOMAN OR UNDESERVING, MAN. PART II.

BY "SHANTI DEVI."

As I see woman I do not see her as a parcel carried by a man but as a woman radiant with health and happiness in full sunlight, her skirts flowing, swaying lightly and gently in the breeze as she walks, her silver anklets light and loose that they do not fall: her head protected by the parcel which she bears, so easily, so gracefully.

Be that parcel, that she bears, the man and his grumbles, or the child and his tears or the world and its woes, she is ever patient and smiling.

In this picture, I know her deserving in this picture, I know her free.

She is not of the rich nor is she poor but she has a wealth of smiling grace for all.

Now wherein lies her freedom? She is able to control herself and live within the galling restrictions placed upon her by the man, humiliating as they seem.

I have asked, if woman with her lust of gold, her ornaments, her finery is free? If woman with her books and her white veil swathing her is free.

She may be or she may not: either may be a slave: if she that loves her books cannot lay them aside for active work or meditation, then is she a fond slave: if she who wears fine gold measures her life, her joy by its presence, then she also is a bond-slave, if she cannot renounce for the honor and purity of her own soul.

Is the man free, that places upon her restrictions not to be herself, if she has power to heal or to teach.

Is he free, that when trouble comes or he wishes to visit a distant country he should cast his burden from him and leave her lying on the shore of the parental home? What of his education if he has not learnt discipline to meet a woman as a comrade, but thinks it necessary to beat her into subjection, when she has a will of her own and does not lie still crushed in the parcel.

A woman is free to be a saint. Aye! She may not take money for a service rendered, she is not free to "trust our honour" "man's honour," we feel dishonoured if our sister or wife works for money.

How then is she different from a slave. She may be thrown aside, she may be beaten. She wears her shackles with dignity, she hides her feelings and within the compass set by man-made laws, she is free. Why is the man's dignity not hurt to think she may suffer, she may be crushed, her body wrenched and torn by the desire for an outlet for her soul.

If she has found the spirit of Truth she is free. Aye! So I behold the woman of India, but she is not poor neither is she very rich.

The man is he free? Has he found the Spirit of Truth;

The free souls were Mira Bai, Sita, Gautama Buddha, but they were free in spite of man's restriction, man's injustice; they found their escape into the larger world of service. Gautama Buddha, found his way out leaving wife and child sleeping to return after many years, to give his message to the world.

Man has used this history selfishly for his own ends. But the spirit of Truth judges all men.

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Even as drones that perish after a small service rendered shall man be who misuses the soul of the woman either in the person of his wife, his sister, his mother or even the woman of his own nature.

A woman may not serve for money! Why if it is an ideal, why set woman in a pedestal alone, and you her husband, her father in-law, her brother, why do you not follow this ideal.

Why do you not place your sons, your grandsons in the Gurukula, to have the ideal of poverty, chastity, and obedience set before them, and to learn its simplicity, its truth. The Spirit of Truth is not with you, you are two-pointed, have a double vision drunk with your own importance.

But to return, if women or men are obedient, because of the fixeds laws they cannot escape as Indian, are they free? Place them in the position of the Western man or woman, this is the test of your teaching, can he or she bear the strain, will he or she remain pure; place them in contact with money, will they use it wisely discreetly or parsisnoniously, sinking the ship for an annas worth of tar, in other words will the baby die for want of care, or the woman fail for want of knowledge of fresh air and exercise.

I see the great grandmothers of the present generation living their lives of simple service, vital with the unconscious use of all their faculties, swaying a big household; leading the women to bathe at the river, to praise, to sing those words of wisdom, may be unable to read or to understand but somehow unconsciously drawing down peace and plenty by their simple faith. Their knowledge of buying and cooking, their ability to barter, their ability with its boundless wealth of joy to spin and weave and sew garments for the household. Within her domain she was a guiding star, a beacon-light, leading men on to activities and children to praise and pleasure.

Unbind yourselves, let yourselves free. The foremost people of all nations are recognizing this, the true freedom to be masters of one self, to be "captain of one's soul."

This transcendent teaching of the "Bhavadgita" "The Song Celestial, of Edwin Arnold is the key to the position.

' Yet, it may chance,
O son of Kunti! that a *governed mind*
Shall some time feel the sense-storms sweep and wrest.
Strong self-control by the roots. Let him regain
His kingdom! Let him conquer and sit
On "ME" intent. That man alone is wise!
Who keeps the mastery of himself. If one
Ponders on objects of the sense, there springs
Attraction; from attraction grows desire,
Desire flames to fierce passions, passion breeds
Recklessness; then the memory all —betrayed
Lets noble purpose go, and saps the mind,
Till purpose, mind, and man are all undone.
But if one deals with objects of the sense
Not loving and not hating, making them
Serve his free soul, which rests serenely lord
Lo! such a man comes to tranquility!
And, out of that tranquility shall rise,
The end and healing of his earthly pains,
Since the *will-governed* sets the soul at peace.
The soul of the *ungoverned* is not his,
Nor hath he knowledge of himself; which lacked
How grows serenity? and, wanting that,

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Whence shall he hope for happiness? The mind
That gives itself to follow shows of sense
Seeth its helm of wisdom rent away,
And like a ship in waves of whirlwind, drives
To wreck and death. Only with him, great Prince.
Whose senses are not swayed by things of sense
Only with him who holds his mastery,
Shows wisdom perfect. What is midnight-gloom
To unenlightened souls shines wakeful day
To his clear gaze: what seems as wakeful day
Is known for night, thick night of ignorance
To his true-seeing eyes. Such is the Saint!
Yea! whose shaking off the yoke of flesh
Lives lord, not servant of his lusts, set free
From pride, from passion, from the sin of "Self"
Toucheth Tranquility! O Pritha's Son!
That is the state of Brahm! There rests no dread
When that last step is reached! Live where he will
Die when he may, such passeth from all, 'plaining,
To blest Nirvana, with the Gods, attaining.

Thus woman is free and uncomplaining in her home, but to break the shackles of the man, she must rise and show him true freedom. Not in the following of the way of the world, the way of the multitude, but in aloneness, all on -ness. Unity of desire, that recognizes all paths on the road to purity, the need of health and wealth for oneself, the same need one's brother's need whether he be one's blood brother or the brother of the bracelet or the brother of service.

Again the "Song Celestial" says:—

No man can, scape from act
By shunning action: nay, and none shall come
By mere renouncements unto perfectness.
Nay, and no jot of time, at any time,
Rests any actionless; his nature's law
Compels him, even unwilling, into act.
[For thought is act in fancy.] He who sits
Suppressing all the instruments of flesh
Yet in his idle heart thinking on them,
Plays the inept and guilty hypocrite?
But he who, with strong body, serving mind:
Gives up his mortal powers to worthy work,
Not seeking gain, Arjuna! Such an one
Is honourable. Do thine allotted task.
Work is more excellent, than idleness
The body's life proceeds not, lacking work.
There is a task of holiness to do,
Unlike world-binding toil, which bindeth not
The faithful soul; such earthly duty do
Free from desire, and thou shalt well perform
Thy Heavenly purpose.
But if one eats fruits of the earth, rendering to kindly Heaven
No gift of toil, that thief steals from his world."

The question is not whether a woman should accept money or not: even as man, she needs to give to the world, those inestimable qualities she has, delicacy, patience, quickness of thought, her vision of beauty, apart from cruelty, her innate love of creation which can

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make the world a garden of myrtle and roses.

She will not leave the world as she has found it, she will have added to its grace ahd charm.

Give her the things you feel necessary for men, education, art, music, the science of healing, not the science of destruction. And shall she not serve her nation and the world with a purer vision of loveliness? Who can steal from her her purity but the man who regards her as a snare, a trap set to catch him, the man who calls himself free and yet who cannot govern himself to share her God-given glory.

Restriction is the father of rebellion, the fear of rebellion causes restriction. There is no rebellion, where there is fr edom and how can freedom be compatible with restriction.

We are all free to soar beyond the trammels of the world, the net we put about our feet to bind us to earth.

There is no restriction in being true and without truth there is no being.

"Having freedom" to do we find our own true being, a governed and a governing body.

So shall India and England govern and be governed.

FROM MY DIARY.

By Mr. Manmohanrai H. Desai, London.

23rd April 1920.

From Belgium to Paris.

Belgium has been one of the most interesting countries for the effect of landscape, I have hither to passed thro'. From Essehen on my way to Antwerp, we passed thro' a beautifully green and richly luxuriant country. Everywhere round on both sides of the railway track, could be seen numbers of small plots of land under intensive culture. The trees and the green meadows and flowering shrubbage in the full beauty of spring-time radiated to the human heart a beauty such as nature alone can impart. The country abounded in lovely sylvan villages, rich in the glory of their pleasant woods, lovely meadows and delightful villas. White flowers added to the charm and prettiness of the general landscape. I remembered the lines of Robert Bridges:—

Spring goeth all in white,
Crowned with milk-white May;
In fleecy flocks of light
O'er heaven the white clouds stray;
White butterfiies in the air:
White daisies prank the ground;
The cheery and hoary pear
Scatter their snow around.

It was a pretty landscape, emerald green reflecting delicate colours under a shady sky. Pretty houses and villas reared up their heads here, there, and everywhere, and sparkled like precious stones set in well-kept gardens and

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lovely parks. Sometimes a radiant sun would shine on the green of the earth thro' the haze of a fog and give the distant horizons a dream-like appearance. Nature was superb in its charming touches of flowering trees, lovely lawns, grazing cattle and undulating outlines of environment. The buildings, tho' often small, were artistic and beautiful in the diversity of their designs.

From Fiegnies onwards, however, we found the French country, arid, flat, dull and uninteresting. But a few miles ahead from St. Quentin we had now entered the battlefields between the Somme and the Aisne which formed the German front during the battle of the Marne towards Paris upto Geil in the year 1916-17. St. Quentin was utterly destroyed. Not a house seemed to stand whole. The station was now housed in a temporary wooden shade. Here, there and everywhere houses with broken walls, destroyed roofs, and broken windows stood gaping in solitary despair and desolation at their woeful condition. They seemed like mad men staring vacantly at the skies to remember something which had entirely disappeared out of their life and mind. In miserable loneliness and forlorn insanity, they appeared to stare at the firmaments for a ray of Light, a word of Hope from the Father of the world. And the same gloomy and oppressive spirit pervaded villages after villages now heaps of ruin and brokenness. Fergnier was awfully destroyed; the fate of Chauny was not less dark. It was a dreary landscape, reminiscent of war and war-atrocities. Coils of barbed wire, broken pieces of guns and ammunition could be seen lying round about. The destruction of our camp had been nearly as bad and complete. We also saw light engines, armoured cars, broken and shattered guns piled up at several places. People were engaged everywhere in clearing up the *debris*. It was a sense of oppression and gloom I experienced in passing thro' this part of the war-theatre —a huge serpentine country very amenable to the purposes of warfare. Occasionally we passed a beauty-spot such as a lagoom of water peeping thro' the foliage of a green wood. But from Campiegne onwards, we travelled thro' a more cheerful aspect of the French country. From here, the destruction of war seemed to have ceased. We were now passing thro' the beautiful and fascinating chauteau country of the Seine. In its mellow outlines and its soft dreamy contours pervaded with the significance of a purpose, now the country exercised rare charms on my imagination and on my heart. I feel I am too poor to describe vividly the really beautiful approach to Paris from Chantilly onwards thro' the Seini country. On our right, rose the lovely plateaus in ordered range one high above the other in artistic harmony while on our left at several places were mapped out in the valleys villages with their cosy buildings and snug gardens. In the distance rose thickly-wooded hills and downs enfolding in their bosoms now tiny villages, now placid waters of a lake or a lagoom. Nature seemed to me stilled in spirit at the tearing anxieties and heart-rending miseries it had to undergo during the late war. Humbled and chastened, with a stern mien and somber aspect, it seemed drowned in reverie like a philosopher at the amazing things that happened lately in the world. I confess, I am unable to render the beauties of the landscape fraught with some serious purpose as it looked in this part of the country. It would be enough to say that it was a lovely bit of a country from Chantilly onwards to Paris where we arrived at about four in the evening.

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RULE BRITANNIA IN EXCELSIS

(THE ANTHEM OF THE NEW KINGDOM).

I.

Solo and Orchestra.

St. George is commanding
A NEW CRUSADE
To purge British steel from debasing dross.
The sword in his hand has a dazzling blade;
His shield bears as emblem the Rosy-Cross.
The ROSE of proud England will never fade
If reared at the foot of the CROSS.

Choir.

Spotless men Britannia craves:
Free from foam must be the waves.

Audience

Rule Britannia in Excelsis!

II.

Unheeded slipped by the eleventh hour:
Soon midnight will toll . . Let us kneel and pray!
The world is succumbing to misused POWER
May nations uniting drive fiends away
And build on the Rock an eternal Tower,
Where JUSTICE enthroned shall hold sway.
Justice calms the troubled waves;
Each true Briton justice craves.
Rule Britannia in Excelsis!

III

Dark night covers earth, but pure hearts ablaze
Transmute into beacons dim altar-lights.
Oh, Maidens of Britain, your banner raise:
Lift up the WHITE CROSS on the Mountain-heights!
The mother ye are of the coming race
Rear millions of chivalrous knights.
Lawless bloodshed hearts depraves
Mould to pruning-hooks the glaives
Rule Britannia in Excelsis!

IV.

A Knight is a man who is glad to *give*;
He fights for the weak; he aspires to save . . .
For gain of his own he disdains to live,
But eager to *grab* is the crafty knave
A Knight can, though hurt, with a smile forgive
And pray on his enemy's grave.
Golden dust the heart enslaves:
God deliver us from knaves!
Rule Britannia ih Excelsis!

V.

The hand of a Maid lifts Excalibur—
Reward of pure love and self-sacrifice.
It shatters the sceptre of proud Lucifer.
And sweeps down to Hell folly, sin and vice.
Serene smiles again the sad Evening-Star:
Re-opened is lost Paradise,
Heroes, rise from silent graves,
Meet our Lord on starlit waves.
Rule Britannia in Excelsis!

VI.

The HILT of the sword no Power can bend:
To Justice all nations must be subdued.
The BLADE is its Consort and faithful friend;
It can by soft bending all blows elude.
By God re-united they truly blend:
Stern *Justice* and meek *Fortitude*.

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Mercy is the POINT. It saves
From the bonds of sin all slaves.
Rule Britannian in Excelsis !

VII.

When darkest is night, then sweet dawn is nigh . . .
Pure souls are soft harps on which angels play ;
Descending serene from the Throne on High,
Commands of the Lord they to earth convey.
God spoke in the thunders of Sinai :
He speaks to this nation to-day-
Britons, on tumultuous waves
Floats secure the Ark that saves.
Rule Britannia in Excelsis !

VIII.

Britannia shall rule by Divine Decree,
Majestic and tender, yea, truly blessed,
If humbly triumphant she bends the knee
And dispairing foes in her arms find rest.
Through *LOVE* must she conquer each enemy !
The GREATEST is he who is BEST.
Britons, serve the Lord who saves :
He alone shall rule the waves.
Rule Britannia in Excelsis !

IX.

These Isles are the promised Hesperides.
Arise, Maids of Britain, true, pure and strong ;
Aspire to reconquer the Golden Fleece,
The white garb of those who to Christ belong.
Ascend to the realm of the PRINCE OF PEACE :
Ascend in a whirlwind or song !
Hosianna, He who saves
Walks in Glory on the waves.
Rule Britannia in Excelsis.

INSPIRED IN THE SHADOW
of the
ROUND TABLE AT WINCHESTER
(the old Capital of England).
and
WRITTEN IN THE CHAPEL OF THE EPIPHANY
of its noble Cathedral
by a
PILGRIM POET.

SHAHJI AS KING-MAKER.

BY THUKAR J. S. SASSODIA, SOMETIME EDITOR, THE RAJPUT HERALD LONDON

Shahji's marriage with Jeeja Bai certainly brought him much advancement in the Nizam Shahi kingdom. At the marriage itself, which was marked with considerable pomp, the sultan himself was present, in itself showing that the Bhonsla family was regarded as occupying a position of eminence in the State. We find shortly afterwards, Shahji fighting with distinction against the Moghuls. He had already succeeded his father in the Jagir, and after distinguishing himself in the battle against the Moghuls in which Jeeja Bai's father Lukhoji Jadow, and one of the Naiks of Phultun also played an honourable part, Shahji came into marked prominence in the State. It is possible that Shahji then for the first time re-

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This is the third chapter of the forthcoming book on the History of the Mahrattas.

As the doings of Shahji are not so well-known to the Indian public we are allowing this chapter to appear in the Vedic Magazine.

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alised the possibility of emulating Malik Amber, one of the most famous of the king-makers of India. Not only was the Nizam Shahi kingdom at the time internally weakened by the petty intrigues of its noblemen for power, it had also a formidable enemy outside in the Moghuls Moreover, the neighbouring Moslim kingdom of Bijapur was also watching for an opportunity to attack it. Under the circumstances it did not require much political foresight on the part of Shahji to realise how splendid a vista of worldly advancement lay before him. It is true he was on one occasion guilty of a lapse of loyalty towards his Muhammadan master when he made overtures to the Moghul Emperor. One has, however, not only to take the political conditions of India at the time into account, but also to recognise the lack of principles guiding ambitious men in these days in their conduct. Statesmen and warriors seem to have changed their masters with the changing outlook ; fealty was the incense offered to power, and the chief in power commanded the homage of the followers of the chief he had overthrown. It is, therefore, not surprising that on the occasion when the fate of the Nizam Shahi kingdom trembled in the balance and it seemed as if the Moghuls had only to stretch out their arms and grasp the throne, Shahji offered his services to the Moghul Emperor. His relative, Lukhoji Jadow, had already probably in despair, turned from the faction-ridden Nizam Shahi kingdom to the imperial court of the Moghuls, and after his murder at the instigation of Mortiza Nizam Shahi, Shahji himself was probably influenced more by family considerations than by prospects of advancement to offer his services to Shah Jehan. The Moghul Emperor evidently attached great importance to these defections of the Mahrattas from the Moslem states in the Deccan. As in the case of Lukhoji Jadow, and, after his death, in the consideration shown to his widow, as also in the case of Shahji, the Moghul Emperor showed himself generous in reward. Shahji was appointed to the high dignity of a command of 5,000 horse, and those who followed him to the court were also awarded *Munsubs*.

Before passing judgment upon the conduct of Shahji in first leaving the service of Nizam Shahi State for the service of the Moghul, and then throwing in his lot with the Bijapur king, which he eventually did, it is necessary to consider carefully the critical history of the Deccan of his days. It must also be remembered that there was nothing amiss according to the code of a soldier in those days to offer his sword to the king who showed the greatest appreciation of his services. It is, however, in the condition of the Deccan of the times that one finds the best explanation for the frequency with which all soldiers of fortune changed their masters. The kingdoms of Ahmednaggar, Bijapur and Golcandah in the Deccan were all threatened by a common enemy, the Moghul, but they had not the foresight or the statesmanship which would have shown them the wisdom of presenting a united front to the Moghul invader. In fact, it was their disunion that fed the Moghul Emperor's hope of reducing them to subjection. Internally, the three courts were hotbeds of petty intrigue. The three kingdoms would have crumbled to pieces even without the repeated assaults of the Moghul Emperor. It was the weakness of these Muslim kingdoms that gave the Mahrattas an opportunity to raise themselves to positions of influence. They passed, as the changing circumstances dictated to them, from one State to another, performing deeds of valour and learning lessons in statecraft and military stratagem which were to stand them in good stead when they had wrested power from the hands of the Muhammadans.

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It is not entirely relevant to the history of the Mahrattas to enter into minute details of the bickerings of the offshoots of the Bahmani kingdom or to describe the various campaigns undertaken by the Moghul Emperors to establish their suzerainty over the Deccan. A noteworthy fact, however, of the history of the period is the rise of the Mahrattas into prominence as military leaders at the very moment when the Muhammadan noblemen of the three Deccan kingdoms began to abandon military activity for intrigues in the Courts. First, Lukhoji Jadow and then Shahji rose to be military leaders championing the cause of the Moslem rulers of the Deccan in return for the personal advantages they gained in the form of grants of lands. At the period when Shahji began to take a prominent part in the statecraft of the Deccan, having succeeded his kinsman, Lukhoji Jadow in the Nizam Shahi kingdom as the leading Mahratta chief, Mulik Amber, who had kept the Moghul at bay for a number of years was dead, and the kingdom of Ahmednagar was in a chaotic condition, due chiefly to the intrigues of the Muslim noblemen. It is likely that Shahji, under the circumstances, cherished a desire to take Mulik Amber's place as king-maker in Ahmednagar. Events, however, did not happen as he desired, and for a time it seemed likely that he would have to be content with the jagir he had, and pass his days as a commander of Nizam Shahi troops Mortuza Nizam Shah, his master, was not the king to restore the fallen greatness of his kingdom ; he was a tool in the hands of now one and then another of his noblemen. Fateh Khan, one of the sons of Malik Amber, who succeeded his father as regent in Ahmednagar, and after being thrown into prison once was again placed in power by Nizam Shah, was also a man of mediocre abilities. While the noblemen at the court of Ahmednagar were occupied with their bickerings, the Emperor Shah Jehan, who had then recently ascended the throne, on the death of his father, Jehanger, in 1627, resumed the policy of the conquest of the Deccan. Like all soldiers of fortune of the time, Shahji was not blind to the possibilities of an alliance with the Moghul Emperor. When Nizam Shah overthrew the Regent Fateh Khan, and cast him into prison, Lukhoji Jadow, who had, as already has been mentioned, gone over to the Moghuls, offered to return to Ahmednagar. Nizam Shah pretended to be pleased at the decision of Lukhoji Jadow and gave out that he would restore the Mahratta chief to his old position in the State. Shahji must have realised that, with Lukhoji Jadow back in Ahmednagar, he would have to yield precedence to Lukhoji and to take once more a place of secondary importance among the Mahratta noblemen of Ahmednagar. This was very far from the niche of king maker which he had selected for himself, and it was probably to tempt fortune by other means that he then evinced feelings of friendship for the Atghan general of the Moghuls, Khan Jehan Lodi, then governor of the Deccan and Commander in-Chief of the Moghul forces in the field operating against the Nizam Shahi state. Shah Jehan, however, did not entertain very friendly feelings towards this general in the Deccan who had been appointed governor in Jehangir's time. It was probably due to the fear, then not unreasonable, that Khan Jehan Lodi might make a bid for the Deccan in his own name, that Khan Jehan Lodi was recalled from the Deccan, and Azim Shah was sent as governor. Shahji seemed to have expressed himself as a warm supporter of the Lodi, so warm a supporter, in fact, that when Khan Jehan once again appeared in the Deccan, on this occasion as a fugitive from the wrath of the Moghul Emperor,

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Shahji found it necessary to offer homage afresh to the Moghul Emperor who was already gathering a large army for the invasion of Ahmednagar. It was evident to Shahji how difficult it was for the King of Ahmednagar to offer resistance to the might of the Moghul, and he feared that his friendship with Khan Jehan Lodi would probably cost him his jagir. Shahji might also have been influenced in the course he took by the treacherous murder of Lukhoji Jadow in Ahmednagar at the instigation of Nizam Shah. The widow of Lukhoji was compelled to seek shelter in the Moghul court, where she was treated with consideration, and Lukhoji's jagir was conferred by the Emperor, at her request, on her brother-in-law. In Shahji's case, however, the Moghul Emperor did not seem to have kept his promise of extending Shahji's jagir. On the contrary, when Fateh Khan betrayed the cause of the Nizam Shahi kingdom by putting the king to death and murdering all the noblemen loyal to the king, as he afterwards represented to Shah Jehan to serve the Moghul cause, Shah Jehan promised an extensive jagir to the unfaithful minister including a portion of Shahji's jagir.

Shahji then turned to Bijapur. There he was received with open arms by Morar Punt, the able Brahmin minister of the king, Muhammad Adil Shah, and soon became one of the most able and successful opponents of the Moghuls. The Moghuls, who had already reduced the neighbouring state of Ahmednagar to subjection, having taken the prince who was placed on the throne of Fateh Khan, as prisoner, to Gwalior and divested Fateh Khan of all authority, now turned their attention to Bijapur, but they found Shahji one of the most serious obstacles in their way. Their attempt to reduce Shahji to submission by taking his wife prisoner proved a failure, as Jijabai was released by the Emperor on the intercession of her relatives, who had remained loyal to him.

On the fall of Fateh Khan, Shahji got the opportunity he had been waiting for, and emerged as a king-maker. With the concurrence of the king of Bijapur, he set up a young prince as a claimant to the throne of Ahmednagar. He overran a considerable portion of the territory once under the sway of Nizam Shahi kings, and began the difficult task of restoring order to the disturbed kingdom of Ahmednagar. In the operations against the Moghuls, Shahji was secretly supported by the Sultan of Bijapur, who, since the Ahmednagar kingdom had already been annexed to Moghul territory, had begun to show alarm as to the future of his own kingdom.

Shah Jehan, however, much against his personal inclinations, had, owing to Shahji's exploits, to decide upon a further campaign in the Deccan. Shahji's defiance incensed the Moghul Emperor to such an extent that he sent an envoy to the Sultan of Bijapur calling upon him to surrender the Nizam Shahi forts which he had occupied, to deliver up the large cannon, Mallik-Maidan, which had been taken from Purinda to Bijapur, and, above all to renounce the cause of Shahji. The imperial envoy was instructed to offer the fort and district of Sholapur and a large portion of the Nizam Shahi Konkon to the Sultan as an inducement to carry out the Moghul Emperor's wishes and at the same time to point out to the Sultan the serious consequences of a refusal to obey the Emperor. The mission failed, and Shah Jehan was compelled to commence another campaign in the Deccan. According to the plan of conducting warfare which he usually adopted, Shah Jehan broke up his vast army into four divisions, two for the subjection of Shahji and two for hostilities against the Sultan of Bijapur. In these campaigns in the Deccan, the brother of Lukhoji Jadow, Jagdeo Rao Jadow, a kinsman of Shahji, was on the side of the Moghuls. The army operating against Shahji met with considerable success as, shortly after the opening of the cam-

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paign, Shaista Khan and Aliverdi Khan. the two Moghul commanders, obtained possession of no less than twenty-five of the forts in the Chander and Nasik districts and even reached the borders of Bijapur, establishing Moghul supremacy in the districts between Sholapur and Bider. The forts in the hills, Trimbuck, Sewneri and Kondan however, remained in the hands of Shahji's supporters. Shahji himself was occupied in resisting the Moghul advance into the territory of the Sultan of Bijapur, and, from all accounts, he found it no easy task. Khan Dauran the Moghul general operating against Bijapur, drove Shahji from one fort to another, and the latter was compelled to resort to guerilla tactics. Khan Dauran began to lay waste the country through which he advanced and the Moghul commander, Syed Khan Jehan, also adopted the same system of systematic devastation on his march against Bijapur. The Sultan of Bijapur wos obliged to treat with the Moghuls. The latter seem to have treated the Sultan rather generously in so far that they did not retain any portion of the territory that they had conquered On the contrary, the forts of Purinda and Sholapur, the districts of Nuldroog, Kalyan, and Bider, and the large tract of territory between the Bhima and the Nira which originally belonged to the Ahmednagar state were made over to the Sultan of Bijapur in return for the annual tribute of twenty lakhs of rupees. Shah Jehan even offered to pardon Shahji and his followers on condition of his delivering up the forts in their possession. Shahji, however, withdrew into the Konkan in order to evade surrendering his forts. Khan Zaman, thereupon, continued his pursuit of Shahji and when the Moghul general had reduced Trumbuck, Sewneri and most of the forts in the Konkan, Shahji realized how futile it was for him to hold out any longer and offered to submit to the Moghul Emperor. Shahji however was told to enter the service of the [illegible] state and his protege the king he had set up in Ahmednagar, was sent by the Moghuls as a prisoner to Gwalior. Shahji returned to Bijapur and offered to deliver up Kondan. On the advice of Morar Punt, the Sultan of Bijapur restored the jagirs of Poona which had been given to him by the Moghuls but which originally belonged to Shahji's family, to Shahji.

For Shahji himself, the end of the campaign against the Moghuls did not bring any adverse circumstances in its train. It must, however, have laid low any hopes he might have entertained of attaining supreme political power in the Deccan. That it probably had this effect is shown by the comparatively quiet life led by Shahji after his return to Bijapur. First of all, he took a prominent part in the settlement of the territory between the Bhima and the Neera which the Bijapur kingdom had then recently been given by the Moghuls. There he seemed to have given further proof of his abilities as an administrator to Morar Punt, who was entrusted with the task of restoring order in the new territory by the Sultan. Then we find Shahji returning once more to military life as a commander of the Bijapur troops against the Carnatic. In this campaign, Shahji had as his chief Rendodlah Khan, an old friend, who had fought with him against the Moghuls. To Shahji honours came thickly in the Carnatic, as not only was he given an extensive jagir there by the Sultan, comprising Sera, Balapur, Bangalur, Scotta and Kolar, but he was also made a Deshmookh of twenty-two villages in Karar, south of Satara. But he was not destined to pass his days after the strenuous campaigning in the Carnatic on his extensive jagirs. His position, however, in the Bijapur State was one of considerable importance when his son, Shivaji's conduct, as will be seen later, led to Shahji's arrest by the order of the Sultan. He had not only extensive estates in Poona, but had been appointed Deshmookh of twenty-two villages in Karar and given a jagir

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in the Carnatic. His career in the Bijapur State was marked with conspicuous success, as within thirty years he had risen from the position of an ordinary jagirdar to one of great prominence. He had in another way achieved even a greater task by inspiring his son, Shivaji, by his own example to deeds which eventually led to the foundation of the Mahratta Empire. Other influences may have played their part in moulding the character of Shivaji also, but it is nevertheless no exaggeration to ascribe his perseverance and daring nature to the example his father set before him It is true that Shivaji only saw his father at long intervals, but the fame of Shahji's exploits and success must have reached his son through the former's faithful Brahmin retainer, Dadaji Kondev, to whom, with the management of his Poona estates, Shahji also entrusted the education of his son, Shivaji.

CONTEMPORARY THOUGHT REVIEWED.

SPENCERIAN EVOLUTION AND THE WORLD-WAR.

The following appreciation of Spencer that appears in a contemporary will, doubtless, be read with interest by our readers :—

"A mere catalogue of his central theses reveals the rapid and sweeping changes which have taken place since his death, and which began long before his death. For example, Spencer offered a system of evolutionary thought which was fundamentally m chanistic in its terms ; this system has now been remade and transformed, as it were, by Henri Bergson and others, into terms of vital creative change. In place of Spencer's supreme emphasis on the supremacy of reason, so characteristic of all the liberal thinking of the nineteenth century, we now have the exaltation of instincts and intuitions as the central determining motives of human actions. Spencer's whole gigantic theory of evolution turned on the doctrine of the inheritance of acquired characteristics. In the world-shaking controversy with August Weissman this doctrine was grievously shaken, and is now by the majority of biologists rejected. Spencer's psychology, probably his greatest and certainly his most original contribution to the field of modern science, is now almost completely swept aside by newer systems, of which the psychoanalytic is the most recent and seductive. In the sociological field, Spencer was an individualist of the individualists—his was the perfect, as it was undoubtedly the final, statement of the individualistic plan of life. To day, however, the pendulum, as Spencer himself foresaw, has swung to the extreme opposite end of the pole, and as a result we see the whole trend of modern life to be moving from individualism to socialization As a moralist, Spencer was a hedonist, but to-day such a utilitarian viewpoint is hardly to be regarded as respectable.

Spencer was pre-eminently a man of peace ; his hatred of war was perhaps the one great passion of his life ; his contrast between militarism and industrialism, as phases of civilization, is the most brilliant chapter of his "Principles of Sociology." But within a dozen years after his death, the word

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was plunged into the greatest war ever known in history, and mankind driven helplessly beneath a yoke of militarism more terrible than anything known to the empires of ancient time. So have the proud towers of his speculations fallen! The Spencerian system undoubtedly lies to-day in ruins. His cosmic synthesis, which both in scope and detail surpasses any conceived or developed by the mind of any single man in either ancient or modern time, is now reduced to chaos. The world is more tempted today to dilate on certain petty diosyncrasies of Spencer's personal character, than to recall the stupendous generalizations of his thought."

"Hand-me-Down" Sermons.

In the West even spiritual functions are being commercialised. The following from the "*Christian Century*" of America quoted by the "*Literary Digest*" makes disgusting reading for Indians, who are accustomed to the view that a sermon must be an outpouring of the heart and an expression of genuine feeling, not a commercial product for sale :—

"Even beyond this, it is intimated that on the bargain counter are to be found lectures, neatly constructed and fully illustrated, abounding in classical allusions and agreeable pleasantries. With two or three of these as an equipment—and we are assured that where they are sold in sets the reduction in price is considerable—the preacher may gain fame and a substantial addition to his salary by spending his vacation as a Chautauqua lecturer. To see himself pictured as both a spellbinder and a commercial success is evidently thought to be especially alluring to the average preacher.

"It must require a rarely gifted psychologist to run a sermon-factory The manufacturer of 'hand-me-downs', with their clever trick of extra fulness here, and eased seams there, has a light task in fitting all kinds of bodies, compared with that of the manufacturer of homiletical garments guaranteed to fit all kinds of minds. By what a multitude of experiments must he have arrived at even fair success in turning out the factory product!

"Considering what is promised for them, the price of these bargains in eloquence is remarkably low. The price in dollars, that is to say The cost in the loss of self-respect on the part of buyers is not, naturally enough, mentioned by the wary advertisers. Surely it would be an embarassing experience to return from the recitation of a brilliant sermon, and in the flush of a gratified pride, find oneself unable to take a glance in the mirror. Then, too, there is the awful fear of discovery, which is plainly not reckoned as a part of the purchase price. To be sure, the firm from which the sermon has been bought guarantees secrecy, but how can one be sure that his small son will not 'snitch,' or that his wife will not become over confidentia with her dearest friend?

"We cannot but wonder what class of preachers buy these factory-made sermons. Are they ambitious youths who fancy the pulpit a place for oratorical display, and who desire to produce the effect without tedious efforts? Or are the buyers harassed and discouraged men who are beginning to grow old, and who are driven to desperation in their determination to hold on to a pastorate and to feed their starving families? To the former class the church has no obligation. But for the latter, could there not be established a strictly clerical wood-pile, where these forlorn characters could obtain self-respecting employment at so much the hour?"

To what depths has the spirit of commercialisation of life-values degenerated in America? And yet American Missionaries are sent out to India to redeem the Indian people.

A Timely Protest

A correspondent records the following indignant protest against the employment of "black" troops in Europe in the columns of the "*Nation*" of London :—

It is not generally known that the French have stationed thousands of Negro troops in the Rhine province and the Palatinate. There are, I believe, something like 30,000 of them in the area occupied under the peace treaty. The bulk of these men, let it be well understood, are primitives, some of them torn from their homes under circumstances which compelled the resignation of the Governor-General of French West Africa. The crime is that of those who train barbarism

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for scientific slaughter, and who thrust barbarians belonging to the race inspired by nature, and for good reason, with tremendous sexual instincts into the heart of Europe. The marvel is that the abhorrence which this policy is creating does not find more frequent expression. Imagine what our feelings would be in England if a conquering Germany were garrisoning Welsh towns and villages with levies from the Kamers and German East Africa.

Now, the garrisoning of the towns of a European countryside with black barbarians must entail cetain consequences. It does not matter whether available reports are few or numerous. Given the presence of this factor in the life of the palatinate, the natural effects must follow. For four years these West African levies having be en killing white men from one end of the Africa to the other. Now that the war is over to the folly is added the evil of quartering these people upon communities of the same Europeans whom they have been slaughtering and been slaughtered by. Who can doubt the result? I wish to draw the attention of all whom it may concern—and whom does it not concern?—to a policy which in itself is an affront to what I suppose I must call the "civilized" world.

Black troops cannot be confined to barracks any more than white troops can be, and we know what Black troops roaming the countryside must mean. The concentration of masses of black troops in towns means that brothels must be provided, and it has beenstated the municipalities of the Palatinate towns have been compelled to establish and maintain them for this purpose. To the hardships, disorders and humiliations incidental to the occupation of a conquered country by foreign troops, is being added, in the time of peace, a terror which cannot be adequately described.

We hold no brief for miscreants whether coloured or colourless, and, therefore, heartily support this protest.

The Bitter Fruits of the Peace Conference.

Dr. Emile Joseph Dillon, Paris Correspondent of the *London Daily Telegraph* has just brought out a book entitled "*The Inside Story of the Peace Conference*." He does not draw a very alluring picture the ofConference. He accuses the "Big four", in the words of the *Unity* of America, of vacillation, lack of vision, complete misunderstanding of the European situation, and, in the case of Clemenceau, of out-and-out cruelty and vengeance. What a pity that a war which was fought in the name of lofty moral principles and the conclusion of which was heralded as the dawn of an era of universal peace and good will should have sown the seeds of another devastating world conflagration. Here is the estimate of Dr. Dillon of the fruits of the labours of the Peace Conference :—

"Whatever the tests one applies to the work of the conference—ethical, social or political—the reveals it as a factor eminently calculated to sap right interests, to weaken the moral nerve of the present generation, to fan the flames of national and racial hatred, to dig an abyss between the classes and the masses, and to throw open the sluice gates to the inrush of the waves of anarchist internationalities. Truth, justice; equity and liberty have been twisted and pressed into the service of economico-political boards.

In the United States the people who prided themselves on their aloofness are already fighting over European interests. In Europe every nation's hand is raised against its neighbour and every people's hand against its ruling class. Every Government is making its policy subservient to the needs of the future war, which is universally looked upon as an unavoidable outcome of the Versailles peace. Imperialism and militarism are striking roots in soil where the

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were hitherto unknown. In a word, Prussianism, instead of being destroyed, has been openly adopted by its ostensible enemies, and the huge sacrifices offered up by the heroic armies of the foremost nations are being misused to give one-half of the world just cause to rise up against the other half.

So long as a heart of grace does not arise in Europe and the failure of modern civilization rooted in individual and communal Selfishness and organised exploitation of the weak on the part of the strong, is not frankly recognised and the civilized world does not openly perform penance for its collective misdeeds, its emphasis on sense indulgence, its neglec of spiritual values, its worship of wealth, power and success, the Occident is doomed

Seaweed as Food for Man and Beast.

Paul Gloess, a French investigator has conducted many experiments to prove that the product of the wave is as nourishing as grain for domestic animals and, in various forms, may be served up to man as appetizing dish when his palate hungers for something different. This investigator declares that marine algæ are composed essentially of nitrogeneous substances and carbohydrates and if only a portion of their excess mineral substance is removed, they can be made very valuable from a dietary point of view. The experiment by Mr. Gloess upon two lots of horses containing twenty each is thus described in the *Literary Digest*" :—

"This test, under the control of a veterinary surgeon at a camp near Paris, was continued for two months. At the end of the period the horses receiving the usual rations had increased in weight by an average amount of 1.85 kilograms, while those fed on the algin rations had gained an average of 12.50 kilograms, or more than six times as much as the horses receiving the normal feed. The algin rations used in these experiments consisted of *Laminaria* treated by a process devised by Mr. Gloess. The interesting fact that the new fodder not only nourished the animals, but cured them of disease, is attributed to the traces of organic iodin remaining in the seaweed after the demineralization. Later experiments conducted by Messrs. Saubageau and L Moreau, and reported to the Academy of Sciences, confirmed the value of the new food. It was discovered that a certain time was required for the animals to become accustomed to the taste and habituated to the digestion of theweed after which it was found that the new rations not only kept the horses in good condition and furnished energy for their work, but apparently were of distinct aid in the assimilation of the ordinary food."

Its suitability for human consumption is thus stated in the same paper :—

"There is every reason to believe, too, it is pointed out, that, when properly prepared and seasoned, this new food will be a valuable addition to the human larder. As a matter of fact, it has long been used by the people of the Far East. After being demineralized, the algæ can be put on the market in different forms, either in its natural state, or chopped into small pieces, or, if desired, in the form of flour or of paste."

This fertile source of food for man is being consumed by fire. The investigator thus protests against this continual wastefulness:—

"The algæ which produce this valuable form of food are all the more interesting because they grow in the sea, in that nutritive fluid which, unlike the earth, not only is never impoverished and thus has no need of fertilizers, but which without any co-operation on the part of man continually enriches itself, becoming more and more fertile. Let me repeat what I said in this very journal in 1916 and again in 1919, that it is unconscientious, if not acutally criminal, particularly in a period of scarcity such as this, to continue to consume by fire organic matter which constitutes a valuable food.

"In Europe alone, 1,200,000 tons of marine algæ, on an average, are gathered for the requirements of the iodin industry alone, while much larger quantities are collected to be used as a fertilizer. All this valuable material is burned for the mere sake of its ashes and thus the organic matter it contains is destroyed."

We hope and trust that starving Europe will no longer kill fellow creatures for food and thus add to its ferocity, but will turn to this almost inexhaustible supply.

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Talking Salts.

Writing in the "*Scientific American*" Mr. Harry A. Mount tells us that a crystal of Rochelle Salts has remarkable microphonic properties and, when properly mounted may serve as a loud speaking transmitter or receiver for telephone communication, being audible for several hundred feet. New speaking crystals have been developed by Mr. A. McLean Nicolson, a New York Scientist. They are simply large crystals specially grown and treated, with which two electrical contacts are made, one about the girdle of the crystal and another on the ends. He continues :—

"If the crystal is held under compression between a pair of aluminum plates and twisted by the hands, it gives off an electric charge during the time it is strest. This charge is easily measurable and depends on the stress on the crystal, being limited only by the breaking point of the salts. Potentials as high as five hundred volts have been obtained in the form of alternating currents measurable with a thermocouple.

"Likewise, when an electric current is applied to the crystal, it twists or vibrates and can be made to give off a sound audible for several hundred feet. In this connection it can be used with good results as a loud-speaking telephone, or to replace a microphone transmitter.

"When the crystal is to be used for this purpose, a cylindrical diaphragm is wrapt around the crystal and is twisted so as to form oblique corrugations on its outside surface. this cylindrical diaphragm is fastened to the two plates by metal rings. A number of substances have been tried for the diaphragm but the most satisfactory is a good grade of bond paper.

"Vibrations imparted to the diaphragm, as by speaking near it, are transmitted to the crystal with a twisting motion. The crystal then gives off an alternating current, and if this be conducted to wireless telegraph head-receivers of high resistance, the voice of the speaker is plainly audible. So clear is the reproduction, in fact, that ordinary breathing or a whisper can be heard. The resistance within the crystal is very high, yet as many as two hundred receivers of twelve thousand ohms each have been operated from one crystal.

An Unknown Martyr Hiding his Light under a Bushel.

On Sundar Singh who describes himself a *Sadhu* or "holy man" is advertising himself in Europe and America as a Christian Saint who has suffered untold miseries in his native land, heathen India, for the sake of his adopted faith Christianity. In the pulpit, as in the street, Sundar Singh wears the saffron robe and turban of the Indian *sadhu*. Is not this imposture and jugglery? The Christian holy books do not prescribe this dress and Sundar Singh is not a Hindu. Why should he, then, masquerade as one especially in the west where such dress can only appear fantastic? It is perhaps a clever device for extracting money from the pockets of crazy old men and credulous ladies who have more money than they know how to spend. Mrs. Arthur Parker has recently published a biography of this 'Saint." Here are a few of his adventures and experiences:—

"His family name mean 'Lion' and shows that he is one of the 'Lions, of the Punjab, that remarkable reform movement in Hinduism in the direction of belief in one God which finally turned the followers of the new Sikh religion into a powerful military group in North-West India.

"With his mother's approval the lad Sunda determined that he would give his life to religio So he planned to become an ascetic *Sadhu* o "holy man". But by sixteen he had not gained that peace of soul and knowledge of God whic he desired. He studied all the religions of Indi with Christianity, he was not drawn to that fore ign religion. Indeed, in his vexation he poure kerosine-oil on the Bible, and burned it up. Bu two days later he felt that he had seen a veritabl vision of Christ, who said to him. 'Sundar Singh who persecutest thoume? Come into me, and will give thee peace.' So he replied, 'All right.' will come.'

"On account of becoming a Christian he wa ostracized by his family. Indeed, they tried t poison him on account of the dishonor which h was bringing upon them and their ancestr religion. But he persisted in his new-foun faith.

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"Instead of spending the rest of his life according to his original intention of saving his own soul, he decided that, as a Christian 'holy man' he would save others. So he has travelled all over India and Tibet, preaching. For this activity his fellow countrymen have beaten, stoned, robbed, imprisoned, all but killed him. Many times has he been left for dead. Indeed, in Simla, the summer capital of the British administration of India, a memorial service was held on account of his reported death. But he has continued his Christian preaching, even to China and Japan, and has come for this purpose to America this summer. He is easily the most famous Indian Christian now thirty-one years of age, in the midst of his public ministry."

He is reported to have poured the following yarns into the willing ears of an interviewer :—

"I was a Hindu. All Hindus are Indians, but all Indians are not Hindus. I was a very bigoted Hindu, persecuting missionaries and Christians. I tried my best to be satisfied, to find peace and quiet. Hindu Swamis tried to teach me the Yoga system, to sit quiet and meditate until peace comes. I did my best, but nothing satisfied. I burned Bible. But I got no help. The third day after I burned Bible I was praying, as a Hindu, for peace and quiet, early in the morning at a quarter to five. And I saw Jesus Christ, a glorious vision, in my room. Since then I am a witness for him; he gave me a message to take; and I have gone into the Forbidden Lands (into Tibet, the Himalayas, Afghanistan, and Nepal, which borders on Tibet), and I have been put in prison and persecuted. But I have always been delivered. And now some of those places are friendly to me, altho some places are still bigoted.....

"Once when I went into Tibet, into the Forbidden Lands, I was thrown into a well forty feet deep, where all the murderers were thrown. Before I was thrown in my arm was almost broken, so that there would be no hope of escape. The bones of the murderers were about me. The well top was locked, and there was one key only, in the possession of a lama. I was condemned to death. I had no hope of escape from the well. I prayed to God only for escape from the body and intrusted my spirit to his hands. I was there two days and two nights, and the third night somebody came and opened the door and I asked him for help. He had a rope and told me to put the rope under my legs and he would pull me up, and he did. It was a quite dark night and I could not see him well. When I was up he disappeared and I waited for him to come back. But he did not come.

"In the morning I preached again in Rasar, in that same village, and the lamas were surprized to see me alive and out of the well. They put the men of the village in a line and asked me which one had done it, but I could recognize no one. And they said the key had been stolen, but it was found in the lama's girdle. And they said some one had broken the lock; but they found it was not so. The lock was quite all right. I did not think at first it was something extraordinary. I thought it was just a good man. But later I knew it must have been something extraordinary. 'Lo, I am with you even unto the end of the world,' Christ said. And he was with me! And the lama was frightened and asked me to forgive him and to take his woollen shawl as a sign that I forgave him. Since then the people in that village of Rasar have been my friends."

What a pity that this star of the first magnitude, this 'Saint' who has suffered so much at the hands of his countrymen, this man whom *yoga* did not satisfy, should be unknown in the land of his birth and his countrymen should learn about him from the columns of foreign newspapers. Verily this is the age of advertisement. The West takes a man at his own valuation and he is the greatest man who sounds the loudest trumpet. It is only the ignorant Western burning to evangelise heathen India who can readily swallow the tale that the fellow-countrymen of Sundar Singh can ever have the termerity to beat-stone, rob, imprison, and all but kill this illustrious Christian holy man!

Lokmanya Tilak's Sturdy Independence.

The *Amrita Bazar Patrika* prints a portion of the letter the illustrious deceased Tilak addressed to a well-meaning friend of his who wanted him

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to apologise when the first sedition case was brought against him. We reproduce it below to show to our readers of what stuff the stern unbending patriot was made :—

"The other side expects me to do what amounts to pleading guilty. I am not prepared to do so. My position among the people entirely depends upon my character ; and if I am cowed down by the prosecution—in the heart of my hearts I know the case for the prosecution is the weakest that was ever placed before a jury —I think, living in Maharashtra is as good as living in the Andamens. On the merits of the case I am confident of success, though I cannot in this letter and in the present state of my health give you all my reasons. I am afraid only of a non-Marathi-knowing jury and not of justice. You as well as I know that we are incapable of such a charge as sedition. Such risks, however, we must take if we dabble in politics. They are the risks of our profession, and I am prepared to face them. If you all advise, I am prepared to go only so far as this. "I don't think that the articles are seditious, but the advisers of Government think otherwise. I am sorry for it." But this will not satisfy the Government Their object is to humiliate the Poona leaders, and I think in me they will not find a 'kutcha' reed as they did in some others. Then you must remember, beyond a certain stage, we are all servants of the people. You will be betraying and disappointing them if you show a lamentable want of courage at a critical time. But above all, as an honest and honourable man, how can I plead guilty to the charge of entertaining sedition when I had none? I am convicted, the sympathy of my countrymen will support me in my trouble."

Roumanian Outrage.

A writer in the '*Nation*' of London gives the following character certificate to Roumania, one of the allies of the British :—

I described in a recent number of The Nation a very few of the outrages of the Roumanians in Transylvania. I have now seen Dr. Hector Munro, and on his authority, derived from eye-witnesses, and from the reports of officials, I give some more examples of their crimes. One of the worst of them is the subject of an appeal of the Miners' Federation to send a "Commission of Inquiry" and though it seems to have been intercepted (by whom?) I devoutly hope that it will be considered and responded to. It was committed on the bodies of the coal miners, of whom there are some 25,000 organized in trade unions. Seventy of the leaders of these men were arrested, stripped naked, and flogged. A viler deed still was the treatment of some 280 schoolboys in Temesvar, guilty of the crime of singing a Hungarian national song. These children, says Dr. Munro, were stripped and flogged so mercilessly (they were given two hundred lashes before and behind) that eleven of them died ; the sufferers being fenced with bayonets, so that if they moved their arms they would be impaled, as indeed two of them were. The fathers and mothers were ordered to attend these abominations and see them executed. Why in face of these unexpiated crimes, the Allies do not chase Roumania out of their company passes comprehension.

With what conscience can Carson and Co, whose greatest and most venerable legal authority heartily supports Dyerism and some of whom can start a movement to erect a memorial to a cold, calculated massacre, condemn the Roumanian officer who was guilty of these inhuman deeds. Perhaps he too wanted to teach the Transylvanians a stern lesson and save Transylvania from a mutiny. He too can plead that he wanted to strike terror into the hearts of rebels all over the disaffected province. At most he was guilty of an error of judgement and had a mistaken conception of duty and may be relieved of his command. This is the strongest recommendation that the Coalition Cabinet can honestly make to the Roumanian Government. If all this is civilization the sooner the world returned to savagery the better it would be for all concerned.

Round the Cradle of Christianity.

Under this heading the well known savant Mr. G. R. S. Mead contributes a

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remarkable article to the July number of the "*Quest*." At the outset the learned writer thus states the formal creed of modern Christendom :—

Now the formal creed of Christendom does not consist of statements of general spiritual principles only ; it is largely concerned with what claim to be absolutely unquestionable historical facts, without faith in which salvation is impossible. In this it has ever boasted itself to be marked out in chief distinction from all other creeds. In the face of the continued imposition of these historic dogmas on every professing Christian it is of little purpose to assert, as so many apologists do in these days of seeking for a transvaluation of values, that Christianity is a life and not a creed. Doubtless this should be its spiritual test ; hut such a criterion applies equally to the vital moral spirit in all the great religions. Spiritual virtues are not the monopoly of Christianity ; it is sheer arrogance to call them 'Christian' as a differentiation against those of the righteous of other faiths. *Their* spiritual reality also can be realized only by living it. Their truth too might equally well be claimed to be a life and not a creed.

He, then, tells us that the dogma of plenary inspiration is dead :—

The clergy must now as a body speak out, if they would save what is spiritually vital in their faith. The course of events has decreed in answer to the claim of bibliolary: "To history thou hast appealed, to history shalt thou go ; and first of all we will begin with the documents." The verdict has been given ; and the magical mechanistic theory of inspiration, that for so long usurped the empery over men's minds which belongs to spiritual freedom alone, is driven from the field. For all who are spiritually alive to-day the dogma of plenary inspiration is dead. Nothing, however, is lost, but much is gained ; the way is paved for the onward march of a new age of spiritual freedom and progressive inspiration. The moral courage and love of truth which have animated the men of profound learning and reverent reason who have been fighting this fateful battle for the right, constitute one of the most striking and hopeful signs of the spiritual virility of what is best in Christendom. They have proclaimed their unshakeable faith that spiritual truth has nothing to fear from the disclosure of factual truth ; indeed that the disclosure of the latter is part and parcel of the revelation of the former.

The traditional convention that Christianity suddenly descended from heaven as a deposit compact in all its parts, of hitherto undreamed of and infallible truth miraculously revealed by its founder, into the midst of a world utterly plunged in spiritual darkness, is now found to be false to the known facts of the history of the times and of comparative religion.

Christianity prides itself upon its humanity and bloody sacrifices are admittedly the most inhuman of religious rites and the writer proves to the hilt that these sacrifices were an essential part of the Jewish worship and Christ did nothing to stop it. Says he :—

Now, not only were blood-sacrifices offered as an essential part of their Covenant by those who claimed to be the chosen folk of God and to possess a higher moral and spiritual consciousness than the rest of the world, but they were offered on a vaster scale than in any other religion. The Temple of Jerusalem, as rebuilt by Herod the Great and his successors was exceedingly magnificent ; it was one of the acknowledged wonders of the world Normally the population of the sacred city was small, consisting of some 50,000, almost all of whom lived directly or indirectly on the Temple. But Jerusalem was the Mecca of the whole of Jewry scattered throughout the nations, the so-called Diaspora ; and Josephus tells us that on the days of the great festivals, of which there were five a year, as many as a million pilgrims assembled to offer sacrifice. He even speaks of the colossal number of over a quarter of a million victims ! This seems at gross exaggeration ; bnt divide it by ten and enough remains to turn the place into the greatest sacred abattoir the world has ever seen.

It is recorded that Jesus, in one of the most dramatic moments of his prophetical activity not only furiously denounced the priestly profiteering which made huge fortunes by trafficking in the Temple meat-market, bu proceeded to a physical act of violence against the servants of the sacerdotal company. But there is no hint of protest against the root of the evil. To say nothing of others, five hundred years before, Buddhism in the East and Pythagoreanism in the West had cut this offence out as incompatible with any form of spiritual worship.

The altar of Yahweh on Mt. Zion continued to be deluged with blood till 70 A.D. ; his altar

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on Mt. Gerizim in Samaria was similarly smothered till 66 A. D External necessity alone —the destruction of these two fanes by the Romans—put an end to the sacrifices In the Diaspora, in Egypt, already in the sixth century B. C., a Jewish temple with sacrificial cultus flourished at Elephantine, and from at least 170 B C. to 73 A.D. the temple of Onias in Heliopolis carried out the blood rites of the national Covenant. There may have been other similar temples elsewhere. It is true that the synagogue-worship wns clean of this cultus, but orthodoxy asserted that without national sacrifices the Law of the Covenant could not be fully kept. Priestly conservatism overbore prophetical liberalism to the end.

Revolt

The *New York Times* thus appropriately pic.ures the crude philosophy of Revolt which is the fashion of the day in the West to day—

I am Revolt!
Behold me !
My breath is miasma,
My hands are red.
I speak of Love,
But I love nothing save myself
All else I hate.
I speak of Brotherhood,
But I do not believe.
I am an Individualist—
For one individual—
Myself.
I am Revolt !
I shall dethrone your God.
I do not believe in Him:
Nevertheless, I shall dethrone Him.
I shall pull down the mighty.
The strong, the brave, the intelligent
Have ruled long enough.
Now shall the weak, the poor, the ignorant.
Rule the world.
For that is Progress !
I shall take all the wealth,
I shall eat of the finest foods,
I shall drink the rarest wines,
And the fair white women of the rich
Shall be mine,
I am Revolt!
I preach Peace,
But I bring Hatred.
And the Torch, and the Sword.
I shall destroy—destroy!
For that is Progress.
I am a better man than you,
Because I work with my hands,
When I shall have conquered,
I shall not work with my hands.
But I shall still be a better man than you.
Behold me!
I am Revolt!

Will youthful Indian Revolutionaries who are apt pupils of their western masters and whose methods are antagonistic to the traditions of their hoary motherland please take note.

The Date of Kalidas.

Mr. H. A. Shah, M.A., in a learned article which he contributes to the current number of the *Quarterly Journal of the Mythic Society* compares *Kautilya's Arth Shastra*, in the matter of literary style, in the mode of present ment and habits of thought and feeling, with the works of Kalidas and shows that they both are products of the same age. Hunting is glorified alike by Kalidas and Kautilya. The writer's argument that this glorification would not have been possible after Budha and Asoka when *ahinsa* had become a national virtue is sound. Says he:—

"In Sakuntala hunting comes to an end *because* he chase belongs to Ashrama "आश्रममृगोऽयं" and the king has, later on, no desire to pursue the tgame "काश्यपसुतामनुस्मृत्य मृगयाविकृवंवंतः") and *Cf.* Sak. II, 3)*Accordingly *there is no question of Himsa with Kalidasa.* We do not think that it would have been possible to write in *that* fashion after the proclamations of Asoka. We read in the eighth edict that in days past("अतिक्रान्तमन्तरं") the king went to hunting; but as he became enlightened, *he left it off* in his tenth year, in preference to Dharmayatras. The turn that the piety and goodwill running through those proclamations—those broad appeals—gave to the achara and vyavahara, must have permanently affected and changed in a certain sense the then current thoughts about Himsa and about Mrgaya too. The strain in which Kalidasa has written befits properly a pre-Asoka age. To write complacently about matters involving Himsa *after* the time of Asoka would have elicited, necessarily words of defence, explanations and justifications.

* That Brahmans and ascetics were provided with forests which were considered 'अभयवन' by the State can be seen from Artha. pp (54) and pp. 122 (152) Hence the immunity that is claimed for the deer.

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Even as it can be seen from his passing reference to the horse-sacrifice (in the Malavika. Act V—), words of this nature are entirely wanting. Glory of sacrifices had declined with the rise of Buddhism and Jainism; they went out of date after Asoka. Words spoken in favour of Mrgaya do not show a stamp of strongthougts about Himsa such as Sukra betrays. But this is not the whole and sole argument for getting at the date of Kalidasa. We depend upon the Arthasastra mainly".

The conclusion is thus formulated.

"What a writer says, the language he uses, the way he thinks and the way he arranges them all, may be said to be the result of his mentality, of the circumstances and of the mass of floating ideas of his age. Accordingly, if coincidence is found in *every respect* between two authors, they ought to be counted as productions of one age; and *ad verbatim* repetitions of *individual* views may hint at the identity of their person also. To establish one authorship of Raghuvamsa and Sakuntala parallel passages would suffice. To prove one authorship for the different chapters of the Arthasastra parallel passages from each of them would be enough. Contradictory evidence is lacking on the point; therefore one authorship is justly proposed because we get such passages in all their works.i The moves and countermoves that we see in hunting are too much to occur to a mind obsessed with poetry writing, unless it itself had thought them out *beforehand* and unless it made them *its own*. They cannot be the outcome of *second-hand* thoughts. The present case is therefore not of simple incorporation because the *tune of one is the tune of the other*. Naturalness in writing and the unconsciousness with which the whole subject is treated, *betray an unity* of age and mentality. That it is so and not otherwise is left to be said by competent scholars who will study their works exhaustively referring to other works of literature comparing and contrasting them wherever it be possible.

"On the strength of evidences (of which hunting is *one* of the many), it can safely be asserted that *they are contemporaries*. A step beyond it is only *a suggestion* for the present. Historical difficulty will be considered greater but this is an age when everything is in the melting pot. With a *revision* of the Ancient Indian Chronology it melts away like anything The Matsyapurana, ch. 272. 27 (Poona edition) informs us that Pushyamitra killed "बृहद्रथान्"

There is a vast difference between the name of a person, 'Maurya' and between "मौर्यान्." In our humble opinion, by the plural "बृहद्रथान्" is intended the Magadha race of kings (called "मागधा ये बृहद्रथाः" *Cf.* मत्स्य ch., 271, 17 and 29.) which (race) declined when the Pradyotas rose. The omission of the whole family of Pushyamitra from the chronological sequence *after* the Maurya kings and *shifting* of the date of Chandragupta has given us sound results. But this is not the occasion to enlarge upon them."

It may be noted that, according to Swami Dayanada Kalidas' flourished in the sixt century B. C.

MANORAMA OR THE NEW WOMAN REDEEMED.

A SERIAL STORY BY "KAUSHALA."

(*Special for the Vedic Magazine*).

CHAPTER IV.

In the Drawing Room.

Love shut our eyes, and all seemed right—Browning.

Let us leave Ishwar Datta in the grip of impotent rage and peep into the drawing room where Manorama is the centre of the circle, the cynosure of all

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eyes and the observed of all observers. To-day she is at her best. The enchantress is charming one and sundry. Her physical charms combined with her shining jet black hairand her singularly appropriate dress, her remarkable conversational powers and her radiant and bewitching smiles, which she scatters round without stint, make her look a goddess upon earth Her siren song has just ceased, though its divine melodies are still ringing in much the ears of her admirers. Vishnu Dyal proposes that they should sit at ease and talk. Manorama readily jumps at the suggestion and forthwith slips into a low chair. Vishnu Dyal takes a bentwood chair and seats himself by her side. Hari Deva squats on the floor heedless of the gentle protests of Manorama and the censuring glances of Vishnu Dyal. Indra Devi sits by him. Premchand, an M A, L L B. with a brilliant University record and an extensive clientele, flings himself into an easy chair on the other side of Manorama and begins the conversation.

"Vishnu! Have you read Mahatma Gandhi's latest manifesto?"

"You mean the one in which he commands non-co-operation? Yes, I have read it."

"Is it not a spirited and prophetic piece of writing? Gandhi is the man who will lead our motherland to independence."

"Yes, I agree with you in your estimate of our saint-politician, but am doubtful as to the success of the movement initiated by him."

"Do you mean to say it is possible for any self-respecting Indian to co operate with the bureaucracy so long as officers who committed martial law excesses are not removed from office? I for one cannot understand how a man of your culture and undoubted patriotism can talk in that lukewarm apathetic style."

"I am neither lukewarm nor apathetic. My fear is that the masses may get out of control and commit breaches of the peace."

"That they will do only under the gravest provocation."

"Do you seriously think that some desperate bureaucrat will not offer provocation to the ignorant mob? Was it not under grave provocation that the Amritsar people committed excesses and brought indelible disgrace upon the Panjabi name."

"Why do you talk like an Anglo-Indian? Surely our people were not much to blame It was, at worst, life for life. Why did they shoot our people?

"What you say is insensible balderdash. It is not the Europeans that have been taught a stern lesson. We are the weaker party and our men died by the hundred and were compelled to crawl on bellies as a consequence—indirect if not direct—of the deplorable loss of seven European lives. If no higher motive appeals to you, expediency must suffice to convince every Indian of the inutility, infutility and criminality of violence on the part of our countrymen.

"And what of Ireland and agrarian outrages."

"Well! Ireland has gained nothing by violence. Violence on the part of the Irish peasantry has always brought in its train a succession of repressive measures that have invariably strangled free speech and retarded political progress. Violence on the part of a few misguided Irish fanatics has always weakened the elements of liberalism in England favouring justice to Ireland and strengthened the forces of pig-headed conservatism, inane reaction and recalcitrant Imperialism, which at all psychological moments in the history of that unhappy island supervened and widened the gulf between Ireland and England."

"Do you mean to say that the English have never improperly treated Ireland

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and the fault is all on the side of the poor downtrodden Irish."

"Don't be silly Prem! Why lose temper! You know very well that I mean nothing of the sort. I am only dwelling upon the uselessness and criminal folly of manipulation by the weak of weapons which the strong only can wield with a semblance of effectiveness for a time, although they too use them to their ultimate detriment and undoing."

While this heated conversation or rather dialogue was going on, Hari Deva was smiling sardonically and eagerly looking for an opportunity to come down upon poor Prem with his sledge hammer. He was bandying his right leg, his eyes shot fire, he was doubling up his right palm and his eagle-like glance once or twice completely transfixed his victim who dexterously manœuvred and averted his gaze. The minatory gestures and waves of the hand on Vishnu's part had so far held back the bear, but the strain had vertask d his nerves. The atmosphere was surcharged with electricity, the nervous tension was great and Vishnu Dyal instinctively sensed that his friend was in a pugnacious and combative mood. Manorama was all attention and Indra Devi was getting impatient to display her political knowledge. This pause was a godsend for her. She blurted out at once :—

"I have followed the talk with interest. Mahatma Gandhi has ordered men to wear *khaddar* and women to work the *charkha* (spinning wheel). I cannot understand why Vishnu Dyal has set his face against this command of our Mahatma and Rishi."

She spoke with the air of superior wisdom, smiled graciously and looked round triumphantly in the hope of winning applause for her most profound and sapient observation. Her mother's crass, stupid and omniscient conceit put out Manorama and she cast a withering and extinguishing glance upon her mother who, her bluff notwithstanding had always stood in awe of her queenly daughter. On this occasion she winced visibly in her seat and was tongue-tied thereafter. Prem and Vishnu exchanged significant glances and Hari smiled cynically and quizically. Vishnu turned towards Manorama and with a sweet smile observed :

"I am afraid we are wearying you with this talk. Kindly excuse the rudeness which, I assure you, was not intentional. Politics are so much in the air and there are so many divergent and mutually antagonistic schools of political thought in the country that educated people cannot discuss the destiny of their country at this world-crisis without importing feeling into the discussion."

Manorama thus addressed looked her new friend full in the face. The *Sahri* had slipped from her head and the luxuriant wealth of hair tied at the back with a silk ribbon was full in sight. A smile played about her lips and, as it grew broader, there were dimples on her rosy soft cheeks and the set of white pearly teeth was revealed. The large dark eyes looked archly at Vishnu. Manorama looked the very picture of loveliness and the captivating and seductive smile added to the enchantment of the scene. Vishnu felt the full force of the bewitchment and felt himself floating in the air.

Prem, too, was visibly affected. Hari was the only male who sat there absolutely unaffected fixing his defiant gaze upon unfortunate Prem. This silence was getting on the nerves of both Vishnu and Prem, but the former was feeling delicious pleasant thrills and could hardly tell whether he was on earth or in mid-heaven. This silence was broken by the goddess herself. In soft gentle velvety accents she replied to the question of her chief worshipper.

"Why should this talk pull upon me? On the contrary I am deeply interested. I am not so graceless as not to concern myself with the destinies

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of the motherland. I would fain tear my heart from me, if it ceased to cherish love of our beloved country."

"What is your opinion on the subject"? asked Vishnu humbly, deferentially and reverentially.

He hung upon her lips for a reply. It did not strike him as ludicrous that an Oxford M A., who had made politics his life-long study, should seek to learn political wisdom from the lips of a school girl in her teens, who had just passed her matriculation, after receiving instruction in a school where all the teachers were foreign missionaries in whose nostrils Indian patriotism stinked and whose evangelising zeal detected dangers to the cause of proselytisation in devotion to India's past, the source of all genuine patriotism. Manorama was not even expected to be well posted up in current politics. Her time was equally divided between her school studies, her toilette and social frivolities She had hardly ever given any thought to religion or to politics. Her father was a recluse, and no doubt direct living intellectual contact with him would have been a privilege for Manorama, but this privilege was denied her. Manorama was, therefore, singularly ill-fitted to form and express an opinion on so complex and intricate a political problem as non-co operation. It was indeed extremely doubtful that she understood the meaning of the term. Whenever she handled a newspaper, she read with avidity all about divorce court proceedings, fires, thefts, robberies and dacoities. Beyond this she understood nothing. She did not know the difference between a Legislative Council and an Executive Council. She had heard vaguely that Lord Chelmsford was an unpopular Viceroy, that Sir Michael O'Dwyer had been a tyrant and that Dyer had been guilty of a massacre of innocents and had been recalled. She had also heard that Gandhi had become a dictator in Indian politics since the Rowlatt Act had been passed, shops had been closed at his command all over India and his arrest had led to trouble. It was further known to her that he liked to be dressed in *khaddar* and advised women to take to *charkha*. Beyond this she knew nothing of the great saint-politician's activities or services to his country and humanity. Any man with a grain of common sense in him would have seen that the girl could not be expected to take an intelligent interest in the talk, full of references to contemporary history, which had just stopped and her gracious assurance was a mere polite formality. Vishnu had much more than a grain of common sense in him and yet he could not see the obvious. The spell of beauty was upon him. Physical charms had cast a glamour about his mind and imagination and he lived, moved and had his being in an imaginary region over which Manorama ruled as queen of beauty and where everything that fell from her lips was the quintessence of wisdom. He was completely enslaved by his delusion and, therefore, was awaiting, with a beating and palpitating heart, the verdict of his deity. How blind is love and how unreasonable it seems to the lover that anybody should reason about it. Manorama smiled graciously and replied !

"I would prefer to hear you talk on the subject. My opinion cannot be worth much !"

Anybody else might have seen that the girl had evaded the question because she had no opinion on the subject. Our Oxford M A. attributed her unwillingness to state her opinion to her humility and profundity. He interpreted her words not according to the canons of logic and common sense, but the canons laid down by a love-stricken heart which ordained that the queen of the heart could do no wrong and that what appeared wrong was a deception practised by the Prince of Darkness upon our senses, our intellect and our understanding

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and must be viewed with positive distrust. Well has Dryden said :—

The proverb holds, that to be wise and love
Is hardly granted to the gods above.

And again,

But love the sense of right and wrong unfounds.
Strong love and proud ambition have no bounds.

Vishnu looked triumphantly at Hari for a nod indicative of congratulation. He was disappointed. Hari's face wore an expression of defiant mockery and challenging scorn. This cowed down our hero.

SOME ASPECTS OF SOCIAL, ECONOMIC AND POLITICAL LIFE IN ANCIENT INDIA.

(By "Historicus")

Limitations upon Autocracy.

Ancient Indian kings were by no means autocrats. Constitutional checks were provided to limit their authority and to prevent an abuse of power on their part. In the *Sukra Niti* we read :—

The king is honourad because of these qualities. It is not birth that makes a king. He is not respected so much because of his ancestry, as for his prowess, strength and valour

Even if the work be a trifling one it can be done with difficulty by only one individual. What can be performed by an unbefriended person for a kingdom that is considerable ?

Even the king that is proficient in all the sciences and pastmaster in statecraft should never by himself study political interests without reference to ministers.

The wise ruler should ever abide by the well-thought-out decisions of councillors, office-bearers, subjects and members attending a meeting—never by his own opinions.

The monarch who follows his own will is the cause of miseries, soon gets estranged from his kingdom and alienated from his subjects.

Royal Allowance Fixed.

The king could not, at his sweet will, dispose of the revenues of his country. His personal allowance was fixed by Law and he was not entitled to a penny more. The following verse of the *Sukra Niti* enunciates this principle.

The ruler has been made by *Brahma* a servant of the people getting his revenue in remuneration. His sovereignty, however, is only for protection.

Grades of kings.

Kings were of various grades according to the revenues of the territories they administered. The following verses clearly explain this :—

That ruler is called a *Samanta* in whose kingdom without oppressing the subjects, an annual revenue from one lakh up to three lakh *Karsas* is regularly realised.

That ruler is called a *Mandalika* whose annual revenue exceeds three lakh *Karsas* up to 10 lakhs The *Raja* is he whose income exceeds 10 lakh *Karsas* up to the 20th lakh. The *Maharaja* is he whose income reaches to the 50th lakh.

The *Swarat* is he whose income exceeds the last up to a crore. The *Samrat* is he whose income exceeds a crore up to 10 crores. The *Virat*, whose income goes beyond that to the 50th crore. The *Sarvabhauma*, who is above that and to whom the earth with its seven islands is ever bound.

The following table shows the grades according to the modern Indian standard :—

सामन्त	between Rs.	83,333	and	250,000
माण्डालिका	,, ,,	250,000	,,	833,333
राजा	,, ,,	833,333	,,	1,666,666
महाराजा	,, ,,	1,666,666	,,	4,166,666
स्वराट	,, ,,	4,166,666	,,	8,333,333
सम्राट	,, ,,	8,333,333	,,	83,333,333
विराट	,, ,,	83,333,333	,,	4,166,666,666
सार्वभौम	,, ,,	above 4,166,666,666		

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Provision against Famines.

It was the statutory duty of the king to provide against famines. Says the sukra Niti :—

Grains should be collected sufficient to meet the wants of three years in proper seasons by the king for his own good as well as for that of the Commonwealth. Or for more than three years in case of well-established families provided the grain be long lasting.

The king should store up those grains that are well developed, bright, best of the species, dry, new, or have good colour, smell and taste, the famous ones, durable and the dear ones—not others.

He should not preserve those that have been attacked by poisons, fire or snows or eaten by worms and insects, or those that have been hollowed out, but should use them for immediate consumptions.

And the king should carefully replace every year by new instalments the exact amounts of those consumed.

The accumulation of all these things that are useful and instrumental for the purposes of man, *e g.*, medicinal plants, minerals, grasses woods, implements, arms, weapons, gunpowder vessels and cloth, etc., should also be made. This is likely to be efficacious.

Loans to be floated in times of Danger and Repaid with Interest.

The king was authorised to levy loans from the rich in difficult times. Says Sukracharya :—

The king should receive the wealth of the rich men in times of danger by supplying them wherewith to live. But when he is free from danger he should return the amount to them together with interest.

Otherwise the subjects, state, treasure and the king—all are ruined.

Prices of Domestic Animals.

The following table giving the prices of domestic animals at the time of Sukra has been compiled by Professor B. K. Sarkar on the basis of information embodied in chapter IV, section II of Sukra Niti :—

Ordinary prices.

Cow	=1 pala silver	=8 tolas or rupees	
She-goat	=½ cow	=4	„ „
She-sheep	=½ goat	=2	„ „
Sheep	=1 pala silver	=8	„ „

Elephant or horse=2,000 ,3,000, or 4,000 Rupees.

Camel=Buffalo=56 or 64 Rupees.

High prices for best things.

Cow	=8 or 10 palas silver	=64 or 80 Rs.
She-goat	=1 pala silver	=8 rupees.
She sheep	„	„
She-buffalo	=Cow or 1½ cow	64 or 80, or 96 or 120 rupees.
Bull	=60 palas silver	=480 rupees.
Buffalo	=7 or 8 palas	=56 or 64 „
Best horse	=500 gold	=8,000 „
Best camel	=100 silver palas	=800 „
Elephant	=2,000 gold Nishkas	=6,666 „

Arts and Sciences.

In chapter IV, section III of the Sukra Niti are mentioned 32 theoretical branches of knowledge including the four Vedas, four Upvedas, six Vedangas six Systems of Philosophy, History, Puranas, Law Codes, Rationalism, Economics, Sexual Science, Technical sciences, Rhetoric, Poetry, Vernacular Literature, Elocution and Foreign Philosophy. Rationalism is defined as a system of thought which advocates the predominance of reason, the origin of all things from nature (not from God) and the non-existence of the Vedas, (as authority). In the same chapter 64 *kalas* or arts are mentioned. These include dancing, music, acting, weaving of garlands, the melting and powdering of stones, analysis and synthesis of metals by combination, operation upon wounds, duelling, painting, *the construction of clocks, watches and musical instruments, the testing of* gems, *making of glass vessels, the separation of artificial gold and gems, the pumping and withdrawing of water, nursing of children,* Calligraphy.

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ORIGINAL SANSKRIT TEXTS.

पूज्यस्त्वेभिर्गुणैर्भूपनिभूपः कुल संभवः ।
न कुले पूज्यतेयाद्दग्बलशौर्य पराक्रमैः ॥८१॥
लक्षकर्षमितोभागोराजतोयस्य जायते ।
वत्सरे वत्सरे नित्यं प्रजानांत्व विपीड़नैः ॥८२॥
सामंतः सनृपः प्रोक्तोया वल्लक्षत्रयावीध ।
तदूर्ध्वं दशलक्षांतो नृपो मांडलिकः स्मृतः ॥८३॥
तदूर्ध्वं तुभवेद्राराजायाद्विंशति लक्षकः ।
पंचाशल्लक्षपर्यंतोमहाराजः प्रकीर्तितः ॥८४।
ततस्तुकोटि पर्यंतो स्वराट् सम्राट् ततः परम् ।
दश कोटिमितोयावदद्विराट् तुतदनंतरं ॥५५॥
पंचाशत कोटिपर्यंतं सार्वभौमस्ततः परम् ।
सप्तद्वीपाः च पृथिवी यस्य वश्याभवेत्सदा ॥८६।
स्वभागभृत्या दास्यत्वेप्रजानां च नृपः कृतः ।
ब्रह्मणा स्वामि रूपस्तु पालनार्थं हि सर्वदा ॥८७॥

(शुक्रनीति अ० १)

यद्यप्यल्पतरं कर्मतदप्येकेन दुष्करं ।
पुरुषेणासहायेन कि मुराज्यं महोदयं ॥१॥
सर्वविद्या सुकुशलोनृपोह्यपिसुमंत्रवित् ।
मंत्रिभि स्तुविनामंत्रैनैकोर्थं चिंतयेत्कचित् ॥२॥
सभ्याधिकारि प्रकृति प्रकृति सभासत्सुमते स्थितः ।
सर्वदास्यानृपः प्राज्ञः स्वमतेनकदाचन ॥३॥
प्रभुस्वतंत्र्य मापन्नोह्यनर्थां यैव कल्पते ।
भिन्नराष्ट्रोभवेत्संघोभिन्न प्रकृति रेव च ॥४॥

(शुक्रनीति अ० २)

धनिकेभ्योभृतिदत्त्वा स्वापत्तौ तद्धनंहरेत ।
राजा स्वापत्समुत्तीर्णस्तत्संदधात्स वृद्धिकं ॥२६॥
प्रजान्यथा हीयते च राज्यं कोशोनृपस्तथा ।
हीना प्रबल दंडेन सुरथाद्यानृपायतः ॥२७॥

(शुक्रनीति अ० ४)

तत्तत्कालेस्वराष्ट्रार्थंनृपेणात्महितायच ।
चिरस्थायी समृद्धानामधिकोवापिचेष्यते ॥४१॥
सुपुष्टंकांतिमज्जाति श्रेष्ठं शुष्कं नवीनकं ।
सुसुगंध वर्ण रसं धान्यं संवीक्ष्य रक्षयेत् ॥४२॥
सुसमृद्धं चिरस्थायी महार्घमपि मान्यथा ।
विषवन्हि हिमव्याप्तं कीटजुष्टं न धारयेत् ॥४३॥
निःसारतां नहि प्राप्तं व्यये तावान्नियोजयेत् ।
व्ययीभूतं तुधृष्ट्वा तत्तुल्यंतु नवीनकं ॥४४॥

(शुक्र नीति अ०४)

तरुण्यल्पावामहतीमूल्याधिक्यायगौर्भवेत् ।
पीतवत्साप्रस्थदुग्धातन्मूल्यंराजतं फलं ॥६॥
अजायाश्च गवार्धस्यान्मेष्या मूल्यमजार्धकं ।
हृद्धस्य युद्ध शीलस्य पलं मेषस्य राजतं ॥७॥
दशवाष्टौपलं मूलं राजतं तूत्तमंगवां ।
पलं मेष्या अवेश्चापि राजतं मूल्य मुत्तमं ॥८॥
गवां समंसार्धगुणं महिष्या मूल्य मुत्तमं ।
सुश्रृंगवर्णवालिनोवोढुः शीघ्रगमस्य च ॥९॥
अष्टताल वृषस्यैव मूल्यं षष्टि पलं स्मृतं ।
महिषस्योत्तमं मूल्यं सप्तचाष्टौ पलानि च ॥१०॥
द्वित्रिचतुः सहस्रं वा मूल्यं श्रेष्ठगजाश्वयोः ।
उष्ट्रस्यमाहिष समं मूल्य मुत्तम मीरितं ॥११॥
योजनानां शतं गंताचैके नाङ्गश्वउत्तमः ।
मूल्यं तस्य सुवर्णानां श्रेष्ठंपंचशतानि हि ॥ १२ ॥
त्रिंशद्योजनगंताबैउष्ट्रः श्रेष्ठस्तुतस्यवै ।
पलानांतुशतं मूल्यं राजतं परिकीर्तितं ॥ १३ ॥
चतुर्माषमितं स्वर्णं निष्कइत्यभिधीयते ।
पंचरक्तिमितोमाषोगजमौल्ये प्रकीर्तितः ॥ १४ ॥

(शुक्रनीति अ० ४)।

ऋग्यजुसामचाथर्ववेदा आयुर्धनुः क्रमात् ।
गांधर्वश्चैव तंत्राणि उपवेदोः प्रकीर्तिताः ॥ ६७ ॥
शिक्षा व्याकरणं कल्पोनिरुक्तं ज्योतिषं तथा ।
छंदः षडंगानीमानि वेदानां कीर्तितानि हि ॥ ६८ ॥
मीमांसातर्क सांख्यानि वेदांतो योग एव च ।
इतिहासाः पुराणानिस्मृत योनास्तिकं मतं ॥ ६९ ॥
अर्थशास्त्रं कामशास्त्रं तथा शिल्पमजंकृतिः ।
काव्यानिदेशभाषावसरोक्तिर्यावनं मतं ॥ ७० ॥
देशादिधर्माद्वात्रिंशदेत विद्याभिसंज्ञिताः ।
मंत्रब्राह्मणयोर्वेदनाम प्रोक्तमृगादिषु ॥ ७१ ॥

(शुक्रनीति अ० ४) ॥

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कीर्तनंचार्थ शास्त्राणांस्मृतिः साच प्रकीर्तिता ।
मुक्तिर्बलीयसी यत्रसर्वस्वाभाविकं मतं ॥ ९५ ॥
कस्यापिनेश्वरः कर्ता न वेदोनास्तिकं मतं ।
श्रुतिस्मृत्या विरोधेनराजवृत्तं हि शासनं ॥ ९६ ॥

(शुक्रनीति अ० ४)

अनेकरूपाविर्भावंकृतिज्ञानं कलास्मृता ।
वस्त्रालङ्कार संधान स्त्रीपुंसोश्च कलास्मृताः ॥ ९ ॥
शय्यास्तरणसंयोगे पुष्पादिगुथनं कला ।
द्यूताद्यनेक क्रीडाभीरंजनं तु कलास्मृताः ॥ १० ॥
अनेकाप्तनसंधानैरतेर्ज्ञानं कलास्मृता ।
कलासप्तकमेतद्धिगांधर्वेसमुदाहृतं ॥ ११ ॥
मकरंदासवादीनां मद्यादीनां कृतिः कला ।
शल्यमूढाहृतौज्ञानं शिरा व्रणव्यधेकला ॥ १२ ॥

(शुक्रनीति अ० ४)

पाशणादि द्रुतिधातोस्तद्भस्मकरणेकला ।
यावदिक्षु विकाराणांकृतिज्ञानं कलास्मृता ॥ ४ ॥
धात्वौषधीनांसंयोग क्रियाज्ञानं कलास्मृता ।
धातुसांकर्यपार्थक्यकरणं तु कलास्मृता ॥ १५ ॥
संयोगापूर्वविज्ञानंधात्वादीनां कलास्मृता ।
क्षारनिष्कासनज्ञानं कलासंज्ञं तु तत्स्मृतं ॥ १६ ॥
संध्याघाताकृष्टिभेदैर्मल्लयुद्धं कलास्मृता ।
कलाभिर्लक्षितेदेशेयंत्राद्यस्त्रनिपातनं ॥ १८ ॥
पृथवकताचतुष्कं तु चित्राद्यालेखनं कला ।
तड़ागवापी प्रासादसमभूमिक्रियाकला ॥ २२ ॥
घट्याद्यनेक यंत्राणां वाद्यानां तु कृतिः कला ।
हीनमध्यादिसंयोग वर्णाद्यैरं जनं कला ॥ २३ ॥
वेणुतृणादिपात्राणां कृति ज्ञानं तु कलास्मृता ।
काचपात्रादि करणविज्ञानं तु कलास्मृता ॥ ३३ ॥
गजाश्ववृषभउष्ट्राणांपल्याणादि क्रियाकला ।
शिशोः संरक्षणे ज्ञानं धारणेक्रीड़नेकले । ३५ ॥
सुयुक्तताडनज्ञान मपराधिजनेकला ।
नानादेशीयवर्णानांसुसम्यग्लेखनेकला ॥ ३६ ॥

(शुक्रनीति अ० ४)

THE VEDA AND MODERNMOST PROBLEMS.

BY "NIGAMANANDA."

IV.

Egoism and Altruism.

The Text and he Translation.

In the Atharva XI, 3 occurs the following *Mantra* :—

यन्मेमाता यन्मेपिता भ्रातरो यच्चमेस्वायदेनश्च कृमावयम् । ततो नोवारयिष्यतेऽयं देवोवनस्पतिः ।

It means :—

"(यन) whatever (एनः) sin can committed by (मे माता, मे पिता, मे भ्रातरः) my mother, father or brothers (चस्वः) or by people of my community or (वयम) by us (देवः वनस्पतिः ततः नः वारयिष्यते) may the Lord save us from the consequences thereof.

Relative claims of Egoism and Altruism.

In this Mantra the Veda teaches us that we suffer just as much if we neglect the law of self-preservation as undoubtedly we do when we

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neglect the law of self-sacrifice. Self-regarding virtues are, in fact, just as important—if not more so, as other-regarding virtues. The following verse of Manu appears to be a commentary upon this *Veda Mantra* :—

कामात्मता न प्रशस्ता न चैवेहास्त्यकामता ।
काम्योहि वेदाधिगमः कर्मयोगश्चवैदिकः ॥

मनु० अ० २८ ।

"Extreme self-regardfulness and extreme other-regardfulness are equally reprehensible, for without the first-named even the study of the Vedas and the attainment of gratification by legitimate (egoistic) activities would become impossible.

The Value of Egoistic Activities.

In one sense egoism comes before altruism because it is involved in activities required for self-preservation. Unless each individual cares for himself, his capacity to care for all others is likely to be enfeebled or killed. Let us first take the question of bodily well-being. Let us in the words of Herbert Spencer contrast the two societies composed respectively of individuals whose self-regard has maintained bodily well-being and of those whose regardlessness has brought natural disaster :—

Bounding out of bed after an unbroken sleep, singing or whistling as he dresses, coming down with beaming face ready to laugh on the smallest provocation, the healthy man of high powers, conscious of past successes, and by his energy, quickness, resource, made confident of the future, enters on the day's business not with repugnance but with gladness ; and from hour to hour experiencing satisfactions from work effectually done, comes home with an abundant surplus of energy remaining for hours of relaxation Far otherwise is it with one who is enfeebled by great neglect of self. Already deficient, his energies are made more deficient by constant endeavors to execute tasks that prove beyond his strength, and by the resulting discouragement Besides the depressing consciousness of the immediate future, there is the depressing consciousness of the remoter future, with its probability of accumulated difficulties and diminished ability to meet them. Hours of leisure which, rightly passed, bring plasures that raise the tide of life and renew the powers of work, cannot be utilized—there is not vigor enough for enjoyments involving action, and lack of spirits prevents passive enjoyments from being entered upon with zest. In brief, life becomes a burden. Now if, as must be admitted, in a community composed of individuals like the first the happiness will be relatively great, while in one composed of individuals like the last there will be relatively little happiness. or rather much misery, it must be admitted that conduct causing the one result is good conduct causing the other is bad.

Our Responsibility as Parents bids us take care of ourselves.

In the *Veda Mantra* emphasis has been laid upon the truth that those who would be parents should not transmit to their offspring undesirable physical and mental traits. The modern science of Eugenics has proved conclusively that the responsibility of parents is grave and that if they choose to neglect their bodies and souls, they shall do so not only at a tremendous cost to their own immediate well being but to the detriment of posterity. Spencer thus amplifies this point.

As it is, however, the current ideas concerning the relative claims of egoism and altruism are vitiated by the omission of this all-important factor. For if health, strength, and capacity are usually transmitted, and if disease, feebleness, stupidity, generally reappear in descendants, then a rational altruism requires insistance on that egoism which is shown by receipt of the satisfactions accompanying preservation of body and mind in the best state. The necessary implication is that blessings are provided for offspring by due self-regard, while disregard of self carried too far provides curses. When, indeed, we remember how commonly it is remarked that high health and overflowing spirits render any lot in life tolerable, while chronic ailments make gloomy a life most favorably circumstanced, it becomes amazing that both the world at large and writers who make conduct their study should ignore the terrible evils which disregard of personal well-being inflicts on the unborn, and the incalculable good laid up for the

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unborn by attention to personal well-being. Of all bequests of parents to children the most valuable is a sound constitution. Though a man's body is not a property that can be inherited, yet his constitution may fitly be compared to an entailed estate; and if he rightly understands his duty to posterity, he will see that he is bound to pass on that estate uninjured if not improved To say this is to say that he must be egoistic to the extent of satisfying all those desires associated with the due performance of functions. Nay, it is to say more. It is to say that he must seek in due amounts the various pleasures which life offers. Far beyond the effect these have in raising the tide of life and maintaining constitutional vigor, there is the effect they have in preserving and increasing a capacity for receiving enjoyment. Endowed with abundant energies and various tastes, some can get gratifications of many kinds on opportunities hourly occurring. while others are so inert, and so uninterested in things arround. that they cannot even take the trouble to amuse themselves. And unless heredity be denied, the inference must be that due acceptance of the miscellaneous pleasures life offers conduces to the capacity for enjoyment in posterity, and that persistence in dull, monotonous lives by parents diminishes the ability of their descendants to make the best of what gratifications fall to them.

Egoism essential to Social Good.

Not only is the cultivation of self-regarding virtues good for posterity, but it lays the only sound foundation for social well-being. The mere regard for one's well-being, without detriment to the well-being of others, is a contribution to social happiness. The philosopher quoted above thus graphically and picturesquely describes the respective capacity for generating social happiness and social misery of those who discharge the duties they owe to themselves and of those who neglect them :—

For his wife he has smiles and jocose speeches; for his children stores of fun and play; for his friends pleasant talk interspersed with the sallies of wit that come from buoyancy. Contrariwise, the other is shunned. The irritability resulting now from ailments, now from failures caused by feebleness, his family has daily to bear. Lacking adequate energy for joinieg in them, he has at best but a tepid interest in the amusements of his children, and he is called a wet blanket by his friends. Little account as our ethical reasonings take note of it, yet is the fact obvious that since happiness and misery are infectious, such regard for self as conduces to health and high spirits is a benefaction to others and such disregard of self as brings on suffering, bodily or mental, is a maleaction to others. The duty of making one's self agreeabie by seeming to be pleased is, indeed, often urged, and thus to gratify friends is applauded so long as self-sacrificing effort is implied. But though display of real happiness gratifies friends far more than display of sham happiness, and has no drawback in the shape either of hypocrisy or strain, yet it is not thought a duty to fulfil the conditions which favour the display of real happiness. Nevertheless, if quantity of happiness produced is to be the measure the last is more imperative than the first.

The following telling illustrations given by him fully demonstrate the inability of the inadequately egoistic man to be altruistic :—

Here is a mother who, brought up in the insane fashion usual among the cultivated has a physique not strong enough for suckling her infant, but who, knowing that its natural food is the best, and anxious for its welfare, continues to give it milk for a longer time than her system will bear. Eventually the, accumulating reaction tells. There comes exhaustion, running, it may be, into illness caused by depletion; occasionally ending in death, and often entailing chronic weakness. She becomes. perhaps for a time, perhaps permanently, incapable of carrying on household affairs; her other children suffer from the loss of maternal attention; and where the income is small, payments for nurse and doctor tell, injuriously on the whole family. Instance, again, what not unfrequently happens with the father. Similarly prompted by a high sense of obligation, and misled by current moral theorise into the notion that self-denial may rightly be carried to any extent, he daily continues his office-work for long hours regardless of hot head and cold feet, and debars himself from social pleasures, for which he thinks he can afford neither time nor money. What comes of this entirely unegoistic course? Eventually a sudden collapse, sleeplessness, inability to work. That rest which he would

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not give himself when his sensations prompted he has now to take in long measure. The extra earnings laid by for the benefit of his family are quickly swept away by costly journeys in aid of recovery, and by the many expenses which illness entails. Instead of increased ability to do his duty by his offspring, there comes now inability. Lifelong evils on them replace hoped-for goods. And so is it too, with the social effects of inadequate egoism. All grades furnish examples of the mischief, positive and negative, inflicted on society by excessive neglect of self. Now the case is that of a laborer who, conscientiously continuing his work under a broiling sun, spite of violent protest from his feelings, dies of sunstroke, and leaves his family a burden to the parish. Now the case is that of a clerk whose eyes permanently fail from overstraining, or who, daily writing for hours after his fingers are painfully cramped, is attacked with "scrivener's palsy" and unable to write at all, sinks with aged parents into poverty which friends are called on to mitigate. And now the case is that of a man devoted to public ends who, shattering his health by ceaseless application, fails to achieve all he migh thave achieved by a more reasonable apportionment of his time between labor on behalf of others and ministration to his own needs.

And then in less marked and more numerous cases the resulting enfeeblement shows itself by the production of relatively weak offspring, of whom some die early, while the rest are less likely than usual to transmit the parental type to future generations. Inevitably, then, by this dying out of the especially unegoistic, there is prevented that desirable mitigation of egoism in the average nature which would else have taken place. Such disregard of self as brings down bodily vigor below the normal level eventually produces in the society a counterbalancing excess of regard for self.

The supreme value of altruism.

This, however, need not blind us to the equal value of altruism in the evolution of individual well-being. Self-denial is just as primordial as self-preservation. Our bodily, mental and moral well-being cannot be secured unless we feel an equal concern for the well-being, in all these spheres of conduct, of our community. Herbert Spencer gives the following lively examples to demonstrate this point.

If he is not himself attacked by cholera, or small-pox, or typhus, when it invades his neighberhood, he often sufferes a penalty through his belongings Under conditions spreading it, his wife catches diphtheria, or his servant is laid up with scarlet fever, or his children take now this and now that infectious disorder. Add together the immediate and remote evils brought on him year after year by epidemics, and it becomes manifest that his egoistic satisfactions are greatly furthered by such altruistic activities as render disease less prevalent.

With the mental as well as with the bodily states of fellow-citizens, his enjoyments are in multitudinous ways bound up. Stupidity like weakness raises the cost of commodities. Where farming is unimproved, the prices of food are higher than they would else be ; where antiquated routine maintains itself in trade, the needless expense of distribution weighs on all ; where there is no inventiveness, every one loses the benefits which improved appliances diffuse. Other than economic evils come from the average unintelligence--periodically through the manias and panics that arise because traders rush in herds all to buy or all to sell ; and habitually through the maladminstration of justice, which people and rulers alike disregard while pursuing this or that legislative will o the-wisp, Closer and clearer is the dependence of his personal satisfactions on others' mental states which each experiences in his household. Unpunctuality and want of system are perpetual sources of annoyance. The unskilfulness of the cook causes frequent vexation and occasional indigestion. Lack of forethought in the housemaid leads to a fall over a bucket in a dark passage. And inattention to a message or forgetfulness in delivering it entails failure in an important engagement. Each, therefore, benefits egoistically by such altruism as aids in raising the average intelligence. I do not mean such altruism as taxes ratepayers that children's minds may be filled with dates, and names, and gossip about kings, and narratives of battles, and other useless information no amount of which will make them capable workers or good citizens ; but I mean such altruism as helps to spread a knowledge of the nature of things and to cultivate the power of applying that knowledge.

Now it is through the untruthfullness of one who gives a good character to a bad servant ; now it is by the recklessness of a laundress who, using bleaching agents to save trouble in washing, destroys his linen; now it is by the acted falsehood of railway passengers who, by dispersed coats, make him believe that all the seats in a compartment are taken when they are not. Yesterday

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the illness of his child, due to foul gases, led to the discovery of a drain that had become choked because it was ill-made by a dishonest builder under surpervision of a careless or bribed surveyor. To-day workmen employed to rectify it bring on him cost and inconvenience by dawdling; and their low standard of work, detemined by the unionist principle that the better workers must not discredit the worse by exceeding them in efficiency, he may trace to the immortal belief that the unworthy should fare as well as the worthy. Tomorrow it turns out that business for the plumber has been provided by damage which the bricklayers have done.

Besides furthering prosperity, other-regarding actions conduce to self-regarding gratifications by generating a genial environment. With the sympathetic being every one feels more sympathy than with others. All conduct themselves with more than usual amiabillity to a person who hourly discloses a lovable nature. Such a one is practically surrounded by a world of better people than one who is less attractive. If we contrast the state of a man possessing all the material means to happiness, but isolated by his absolute egoism, with the state of an altruistic man relatively poor in means but rich in friends we may see that various gratifications not to be purchased by money come in abundance to the last and are inaccessible to the first.

It is for this reason that the Veda warns us against the mistake of isolating ourselves and feeling indifferent to the welfare of our community.

A vision of conciliation.

Under this heading Herbert Spencer gives a vision of the future when the antagonism between egoism and altruism will have been reconciled. Says he:—

Yet again, as was pointed out in the last chapter, the sympathy which prompts efforts for others' welfare must be pained by self-injury on the part of others, and must, therefore, cause aversion to accept benefits derived from their self-injuries. What is to be inferred? While each when occassion offers is ready, anxious even, to surrender egoistic satisfactions, others, similarly natured, cannot but resist the surrender. If any one, proposing to treat himself more hardly than a disinterested spectator would direct, refrains from appropriating that which is due, others, caring for himself, must necessarily insist that he shall appropriate it. General altruism when, in its developed form, must inevitably resist individual excesses of altruism. The relation at present familiar to us will be inverted, and instead of each maintaining his own claims, others will maintain his claims for him—not, indeed, by active efforts, which will be needlese, but by passively resisting any undue yielding up of them. There is nothing in such behavior which is not even now to be traced in our daily experiences as beginning. In business transactions among honorable men, there is usually a desire on either side that the other shall treat himself fairly. Not unfrequently there is a refusal to take something regarded as the other's due, but which the other offers to give up. In social intercourse, too, the cases are common in which those who would surrender shares of pleasure are not permitted by the rest to do so. Further development of sympathy cannot but make this mode of behaving increasingly general and increasing genuine.

Subjectively looked at, the conciliation will be such that the individual will not have to balance between self-regarding impulses and other-regarding impules; but, instead, those satisfactions of other-regarding impulses which involve self-sacrifice, becoming rare and much prized, will be so unhesitatingly preferred that the competition of self-regarding impulses with them will scarcely be felt. And the subjective conciliation will also be such that though altruistic pleasure will be attained, yet the motive of action will not consciously be the attainment of altruistic pleasure, but the idea present will be the securing of others' pleasures. Meanwhile the conciliation objectively considered will be eqaully complete. Though each, no longer needing to maintian his egoistic claims will tend rather when occasion offers to surrender them, yet others, similarly natured, will not premit him in any large measure to do this; and that fulfilment of personal desires required for completion of his life will thus be secured to him: though not now egoistic in the ordinary sense, yet the effects of due egoism will be achieved. Nor is this all. At an earlier stage, egoistic community at first reaching a compromise such that each claims no more than his equitable share afterwards rises to a conciliation such that each insists on the taking of equitable shares by others; so, at the latest stage, altruistic, competition, first reaching a compromise under which each restrains himself from taking an undue share of altruistic satisfactions eventually risee to a conciliation under which each takes care that others shall have their opportunities for altruistic satisfactions—the highest altruism being that which ministers not to the egoistic satisfactions of others only, but also to their altruistic satisfactions.

Herbert Spencer was not very

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No immediate prospect of the vision being realized.

sanguine in his lifetime that his vision would be immediately realized. Says he :—

Such a view will not be agreeable to those who lament the spreading disbelief in eternal damnation ; nor to those who follow the apostle of brute force in thinking that because the rule of the stroug hand was once good it is good for all time ; nor to those whose reverence for One who told them to put up the sword is shown by using the sword to spread his doctrine among heathens. The conception set forth would be received with contempt by that Fifeshire regiment of militia, of whom eight hundred. at the time of the Franco-German war asked to be employed on foreign service, and left the government to say on which side they should fight. From the ten thousand priests of the religion of love, who are silent when the nation is moved by the religion of hate, will come no sign of assent, nor from their bishops who, far from urging the extreme precept of the Master they pretend to follow, to turn the other cheek when one is smitten, vote for acting on the principle, strike lest ye be struck. Nor will any aperoval be felt by legislators who, after praying to be forgiven their trespasses as they forgive the trespassess of others, forthwith decide to attack those who have not trespassed against them, and who, after a queen's speech has invoked " the blessing of Almighty God " on their councils, immediately provide means of committing political burglary.

But though men who profess Christianity and practise Paganism can feel no sympathy with such a view, there are some, classed as antagonists to the current creed, who may not think it absurd to believe that a rationalized version of its ethical principles will eventually be acted upon.

If this was the state of Western Society in the lifetime of the great Evolutionist, it has become worse after his death. Modern Europe is an armed camp. Not only is each nation armed against all the rest—suspicious not only of enemies but also of allies—not only is hypocrisy the determining factor in diplomacy and foreign policy, but the component factors of each community are arrayed against one another owing to the fissiparous tendencies of modern thought. Capital and Labour are engaged in a death-struggle and learning and public spirit can be engaged by either party that can pay the price in the shape of money payments, or payments in appplause and homage. Women are arrayed against men, men against men and women against women. Territorial patriotism is decaying. People care more for loyalty to class, both territorial and extra-territorial, than for fidelity to the geographical unit called country. It is even feared that if there is another war between Germany and England five years hence, the proletariat of either may refuse to cut the throats of the proletariat of the other at the bidding of capitalists. Selfishness—individual and communal—is the supreme rule of collective conduct. Instead of altruism becoming egoistic that is the well being of others becoming the personal concern of each, it is demanded that egoism shall become altruistic, that is it is required that each should clamour for the recognition by others of his rights. Society thus is just the opposite of what the great English philosopher pictured it should be.

Yet the Vision was once a Reality.

And yet there was a time in ancient India when this vision was a reality and the affairs of the commonwealth were regulated in accordance with the injunctions embodied in this immortal Vedic text. Manu lays down that a Brahman shall lead a life of voluntary poverty and shall serve the community by means of his superior knowledge and lofty character without expectation of any reward. Looking for gifts is a sin on the part of Brahmans.* If a Brahman becomes rich, the glory of his Brahmanhood is extinguished †. A Brahman who looks for royal patronage, degrades himself ‡. A Brahman should not keep in store more food than is required to keep body and soul together for 24 hours §. Patanjali lays down that a Brahman shall not keep with him more flour than would fill a pail. All intending donors

* Manu IV, 247, 48.
† Manu IV, 1241.
‡ Manu IV, 248.

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must bide their turn to put their alms in that pail Let a Brahman starve but never beg, in cases of extreme hunger he may pick up grains lying scattered about a barn §. The support of the Brahman was the concern of the state and its chief magistrate. The bestowal of alms upon a Brahman thus became an act of duty and privilege, not an act of charity. It was the king's *duty* to see that no Brahmana starved in his kingdom, if he failed in it tortures of hell awaited him—just as it was the Brahman's duty to see that the kingdom was administered righteously and none who were deserving were deprived of the blessings of mental and moral illumination. It was, further, the Brahman's duty to see that the rights of other classes were not interfered with. It was the Kshatriya's *duty* to give *protection* to the community and to guard the rights of the Brahmans. The Vaisya's duty it was to supply the Brahman with food, the Kshatriya with sinews of war and the wherewithal to live and the Sudra with labour and living The Sudra's duty it was to recognise the right of the other classes to service at his hands. Thus the duty of each class in ancient times was to guard the rights of others. Each class was concerned with its duties and the rights of other classes. Unlike modern times when each class clamours for the recognition of its rights and endeavours to convert other classes to the view—or coerce them into it—that it is their duty to give them all they demand In modern society all have undoubted rights but apparently none has any duties. The ancients were quick in the discharge of their duty and sensitive if there was any encroachment upon other's rights The moderns are prompt to assert rights and sensitive if others do not do their duty by them. Everybody is mindful of his rights and others' duties. Take the four *Asramas*. The Brahmchari's duty it was to serve the *Banprasthi*, to guard the Guru's rights. The *Banprasthi's* duty it was to teach and educate the *Brahmchari*. The *Grihasti's* duty it was to provide for the needs of the *Brahmchari*, the *Banprasthi* and the *Sanyasi*. The *Sanyasi's* duty it was to serve as the guardian of the moral conscience of the community. What a delicious picture of a commonwealth which once existed in fact.

§ Manu IV, 7.
Manu X, 112.

Social Reconstruction.

This is the scheme of social reconstruction which the Veda offers to the modern restless, panting, pulsating and palpitating world. Pandit Bhagwan Das thus sketches this grand and sublime scheme :—

> The ancient scheme, on the other hand, provided, with a just appreciation of psychophysical facts, for a due combination of egoism and altruism. It did not say to any one, "Become wholly selfless." It only said, "Be selfish to this extent and no further." To the man of knowledge it said. "Yes, you may be ambitious of *honor*, but you must deserve it by gathering and spreading knowledge diligently, in the missionary spirit, and must not hanker after power and wealth and much pleasure or amusement also." To the man of action it said. "You may be ambitious of *power*, provided you deserve it by using it righteously for the helping of the good against the evil-minded, and otherwise, according to their needs, and do not abuse it by bullying and exploiting the weak for your own self-importance and aggrandisement, and, in any case, you must not covet honour and wealth and much amusement also." To the man of desire it said, "You may be ambitious of *wealth*, as much as you can accumulate lawfully, without profiteering and cheating and manipulation of trusts and corners and false advertisements and gambling speculation; but you are expected to spend a good bit of it on pious and public works and charities and useful institutions, and you must also make effective arrangements for the proper distribution and supply of necessaries and minimum comforts to all the population, at fair and reasonable prices, and, in any case, you must not crave for honor and power and much amusement also." To the woakman it said, "You may have play and amusement, as much as you please, and you will be ensured a reasonable and sufficient amount of food, clothes and housing; but you must do your fair share of appointed work, and not long for honor, power or wealth also."

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Such is the simple secret of, not abolishing, but regulating natural human desires, by partitioning them and their corresponding objects, by dividing not only communal labor, but also *rights* and *duties*, privileges and responsibilities, abilities and disabilities, side by side. There is no greater impossibility in the regulation of these ambitions, than in the restraint of the other natural human desires, for instance those dealt with by the penal codes. Indeed every law is a restraint and a regulation of some human desire.

It is the earnest conviction of some that if such a division of ambitions and prizes were made systematically in combination with a scientifically organized system of vocational education, the happiest results would follow. The caste-system would be restored to its long lost proper meaning, elasticity and usefulness. Every individual would fall into or be assigned to his *natural* and proper caste or *class* in accordance with his inherent deepest ambition and his selection of one and foregoing of the other three prizes of life, which would act as *an automatic test*. The temptation to the sale and prostitution and abuse and corruption of honor and power and wealth and pleasure would be minimised. The incentives to pursue the ambitions in a socially helpful way would be maximised Wealth would no longer be the purchaser of honor and power, therefore the greed and grab for it would diminish, extremes of wealth and poverty would disappear, and a more equitable distribution of necessaries of life follow of itself. Domestic wars and national wars, the conflicts of master and man, man and woman, capital and labour, official and non-official, layman ahd priest nation and nation, and race and race, would all lose their point and purpose and motive and be leduced to the smallest dimensions.

THE WORLD OF BOOKS.

ENGLISH.

An Imaginary Rebellion and How it was Suppressed, by Pandit Pyare Mohan, B.A., LL.B., Vakil, High Court, Lahore, with a Foreward by Lala Lajpat Rai. Printed and Published by Khosla Brothers, Railway Road, Lahore. Price 1.s 6. Cloth Bound Rs. 7. Can be ha t of the Publishers.

It is a complete, authentic and impartial narrative of the tragedy of errors enacted in the Punjab. The narrative is thrilling and reads like a horrible romance. Truth is, indeed, stranger than fiction. As one reads the gruesome tale of the atrocities committed by some of the accredited agents of a civilized administration, one wonders such that things are possible in the twentieth century at the hands of the representatives of a nation that claims to be the liberator of mankind. Autocracy is, indeed, demoralising and complete Self-Government for India is an immediate necessity as much in the interests of England as of India. How can England afford to keep up an atmosphere of thought and feeling in the British Empire where even few of her most highly educated sons are liable to be turned into Bosworth Smiths O'Briens, Jacobs and Dyers? We purposely refrain from mentioning Sir Michael O'Dwyer for he is not an Englishman but a renegade Irishman. If this process of demoralisation is to cease, all lovers of England, and India must strive manfully, determinedly and unflinch ingly for the establishment forthwith of responsible Government in this ancient land. This is, to our mind, the supreme lesson of the narrative so faithfully and picturesquely described in the book under review. The Foreword by the selfless sturdy patriot Lajpat Rai is feelingly written. Let all our readers lay to their heart the pregnant conclusion of the Foreword :—

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"But this much I might be permitted to say to my educated countrymen, that the question whether they will be treated in the future as men or as beasts of burden depends in a large measure on their own conduct and behaviour. It is for them to decide whether they are ready to sacrifice their individual preferments for the honour of the nation, or whether they will choose to be satisfied with the few crumbs that are thrown to them from the masters' table and go to sleep again. Let us never forget that "nations by themselves are made."

A copy of the book should find a place in the private library of every Indian and non-Indian who has a heart to feel for the woes of afflicted Punjab.

Social Reconstruction with Special Reference to Indian Problems, by Pandit Bhagwan Das, M.A of Benares. Printed and published by Pyare Lal Bhargava at Gyan Mandal Press, Benares. Price As. 12. Can be had of the Publisher.

This is the reprint of the notable pronouncement that the scholarly author delivered as President of the Provincial Social Conference held at Saharanpur. It "endeavours to make a general survey and to offer suggestions regarding the solution of all the more important problems concerned with the well-being of mankind generally and Indians specially." The address, like everything that owes its being to the facile pen of our gifted brother, is thought-provoking and formulates the postulates of Indian progress with refreshing candour, challenging boldness and admirable originality. All the various aspects of ancient polity are discussed with fullness of knowledge and a solution of modernmost problems is suggested in the light of ancientmost culture. The booklet is well worth a perusal by all cultured Indians who are not blind to the ancient glories of this stricken land and deaf to the voice that calls them out from India's cultural past.

(1). *Report of the Administration of Estates under the Court of Wards in the Punjab for the year ending 30th. September 1919. Price 0-8-0.*

(2). *Report on the Joint Stock Companies, Punjab, for 1919-20. Price As. 6.*

(3). *Report on the Sanitary Administration of the Punjab and Proceedings of the Sanitary Board for the year 1919 by Lieut.-Colonel W. H. C. Forster D.P.H., I.M.S. Sanitary Commissioner Punjab and the Report on Sanitary Works for 1919, by Mr. A. R. Astbury, Sanitary Engineer, Punjab. Price Re. 1-3-0.*

All the three reports have been printed by and can be had of the Superintendent, Government Printing.

The number of estates under report rose from 40 to 45. The reduction in debts is satisfactory. The same cannot, we regret to say, be said of the arrangements for education. Most of the wards are educated in the Aitchison College in an atmosphere of aristocratic hauteur. They must be educated in public schools so that they may imbibe the democratic spirit of the age and learn to behave as children of the motherland who are at one with the millions not as superior persons. Mr. Maynard, the Commissioner, has introduced a new and welcome feature in the administration of these estates. The wards are associated with the paid managers in the work of management. As the report says :—"The only way to learn to do things is to do them, and to make mistakes and discover the mistakes."

The total number of Joint Stock Companies limited by shares has, during the year under report, risen from 76 to 79 Five public companies went into liquidation, one private company was struck off the registers. Four new public companies and the same number of new private companies were registered. The Punjab Co-operative Bank, which was undergoing voluntary liquidation, was permitted by the High Court to resume business. The number of private companies is

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now 21. Five companies are apparently doing no business The total number of companies is 108. Of the 4 new companies registered two were banks, one a trading company and one a sugar manufacturing company. Industries do not possess attractions for local capitalists. Nominal capital has increased by Rs 71,30,000, subscribed capital by Rs. 19,43,495 and paid up capital by Rs. 8,32,679. This increase, however, is not a hopeful augury, since it is confined to banking and trading companies. The Registrar complains of the apathy of courts for they do not fix the responsibility upon the Directors.

The year 1919 was an extremely healthy one, only two epidemics—cholera and small-pox—having visited the province. The rainfall was above the average. The birth rate, however, shows a decrease of 3·8 as compared with the previous quinquennial average though a very slight increase over that for 1918. This is attributed to the influenza outbreak of the previous year. Montgomery and Lyallpur districts returned the highest rates and Simla and Dera Ghazi Khan the lowest. The death rate for the whole province was with the exception of 1912, the lowest recorded since 1900. Shahpur with 21·5 is the healthiest district in the province. Infant mortality, however, continues to be heavy, the rate for infants under one year being 177 as compared with the corresponding birth rate of 71 in the United Kingdom. The general need is not so much medical aid as better sanitation. The Sanitary Commissioner rightly observes :—

So long as we have grossly overcrowded towns where every law of hygiene is consistently and systematically defied ; where the people breathe filth and through the agency of myriads of flies eat filth ; from which light and air are excluded and where every article of diet is consistently adulterated, so long will we have mortality rates infantile and otherwise, expressive of such a state of affairs.

What a sad commentary upon the public spirit of the educated community and bureaucratic efficiency which is seen most in evidence when arrests for sedition have to be made or orders of internment and externment are to be executed. Now that this branch of the administration has become a transferred subject, the people's ministers have a chance of proving that, given the opportunity, they can render more effective public service than prestige-ridden officials. The prices of food grains were higher than in the preceding year and this the report attributes to "unsatisfactory outturn, *large exports and restrictions on goods traffic.*"

The last two causes are clearly remediable and the remedy is in the hands of the Government.

The Bharatkala Parishad, (Society of Indian Art) Rules and List of office bearers, committee and members, Benares 1920.

This society has been established for the purpose of reviving and fostering public interest in Indian music, painting, sculpture and other arts and crafts. All interested in this worthy object should apply for a copy of the rules to the Secretary.

Arya Bhasha (Hindi).

वैदिकधर्म a monthly journal devoted to Vedic studies edited by Pandit S. D. Satyavalekar. Annual Subscription Rs. 3 and annas eight only. Can be had of the Secretary, Swadhyaya Mandal Aundh (Satara).

Pandi Satyavalekar's services to the cause of Vedic research and scholarship are well-known. He has brought out a Hindi monthly devoted exclusively to the exposition of Vedic teachings. All the three numbers that have so far been brought out are excellent reading. The third number contains some very valuable articles. In one article the learned editor quotes chapter and verse that the Vedas distinctly mention needles. In the Atharva Veda (11,1 ,3) organisms are spoken of as **सूचीमुखाः** (needle faced). Similarly the word **सूचिकाः** occurs in the Rigveda (1,191,7). In

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the Rigveda (2,32,4) it is enjoined that the housewife should (अपः सीव्यतु) do sewing work with a strong needle (अलिघ मातयासूत्या) and give the garment thus prepared to valiant soldiers Most probably it is War-Work. The needle is, in fact, the chief instrument which adds to the charm of women in the Vedic household. In Yajurveda (23,36) we read; देवानां पत्न्योदिशः सूचिभिः शम्यन्तुत्वा ॥ "May the wives of the learned subdue thee by means of their needle." The *Shatpath Brahman* (13,2,10,3) speaks of needles of iron, silver and gold (त्रय्यः सूच्यो भवन्ति। लोहमय्यो रजता हिरण्ययः ॥) The Veda speaks also of cloth that has been apparently sewn up. It refers to the shirt or skirt (तप्ये) woven shirt (सामूज) and overcoat (द्रापी) In another learned article it is shown that the word गो-घ्नः which is used for a guest in the Brahman literature does not mean cow-killer or one in whose honour a cow has been slaughtered as is assumed by occidental scholars. There is a Vedic word हस्त-घ्नः which occurs in Rigveda (6,75,11) Mcdonell and Keith in their *Vedic Index* translate the word as Hand-guard. If, rightly argues the learned Pandit, हस्त-घ्नः means Hand-guard, why should not गो-घ्नः be taken to mean cow-guard or protector of cows? This meaning is in the completest conformity with Vedic teachings In the Yajur Veda (13,42) we read;गां माहिंसीरदितिंविराजं ॥

"Do not kill the cow for she is unworthy of slaughter (अ-दितिं) and is specially glorified (विराजं)". In the Rigveda we read आरेगो-हा ॥ (7,56,16) आरेतेगो-घ्नं ॥ (1,114,10). Let us keep away from cow-killers. The very Vedic words for cow अ-दिति and अ-घ्न्या etymologically mean that which ought not to be killed.

The other articles are also ably written. We have every hope that all believers in the *Vedic Dharma* will patronize this new excellent venture.

संस्कारविधि मण्डनम् *by Pandit Ram Gopal Shastri, Research Scholar, D. A. V. College, Lahore Published by the Manager Anglo, Sanskrit Book Depot, Machhi Hatta Bazar, Lahore. Price 12 As. can be had of the Publishers.* Pandit Ram Gopal is one of those scholars of whom the Arya Samaj is justly proud. He has consecrated his life to the cause of Vedic research. In the work under review he has effectively refuted the objections usually urged against certain portions of Lord Dayanauda's *Sanskar Vidhi* (Code of Vedic Rituals). In most cases he has cited Vedic authority. The work embodies valuable information and we commend it to all interested in the spiritualisation of individual and social life.

आर्य समाज का इतिहास (part II.) *by Pandit Nardeva Shastri, Vedatirath Price 1-8-0. Can be had of the Publishers Messrs Davidas Shreni & Co., Booksellers and Publishers, Aligarh.*

The work under review professes to be a history of the Arya Samaj. It is, however, a mere collection of *ipse dixits*, most of them creations of the author's brain, loosely arranged without any regard for continuity of thought and unity of purpose. There is very little of history and a great deal of comment upon and criticism of Arya Samajic activities from the author's peculiar personal and sectional standpoint. It might appropriately have been named 'Pandit Nar Deva's Stray Thoughts on the Arya Samaj and its Leaders." All interested in the Pandit's verdicts upon the domestic politics of the Arya Samaj may do worse than purchase a copy of this work.

(1) नेटाजी हिन्दू *by Shriyut Bhavani Dyal. Price 12 As.*

(2) भारतीय नययुवकों को राष्ट्रीय सन्देश *Price. 0-8 6 Published by the Saraswati Sadan, Indore. Can be had of the Publishers.*

The first is an interesting tale depicting the social life of the Hindus of Natal

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The tale is indeed, interesting but its chief value lies in its educative character. It throws a flood of light upon the life led by our exiled brethren in South Africa The language is chaste and charming. Every patriotic Hindi-knowing Indian should posses; himself of a copy.

The second book is a collection of various papers written by eminent men and women some of whom are makers of Modern India, such as Swami Vivekananda, Mahatma Gandhi, Mr. Gokhale Poet philosopher Rabindra Nath Tagore and L. Lajpat Rai. All are equally inspiring and full of valuable advice and beautiful thoughts. We recommend this valuable publication to all young men and women who understand Hindi.

EDITORIAL REFLECTIONS.

A Nation in Mourning.

The entire Indian nation is in deep mourning owing to the almost sudden and untimely death of Lokmanya Bal Gangadhar Tilak. His death is a stunning blow to the cause of national advancement and the gap created in the national ranks cannot be easily filled up.

Mr. Tilak was one of the greatest, most fearless and most scholary Indians of present times. He was a Sanskrit scholar of no mean order. He rubbed shoulders with the greatest orientalists of the age and his works "*Orion*" and "*Arctic Home in the Vedas*" will go down to posterity as the finest specimens of what indigenous scholarship can achieve in this line. It was, indeed, surprising that in the midst of his multifarious activities which agitated the public mind and made the bureaucrat uneasy, excited bitter controversies and fomented commotion in the country, he could bring a calm mind and a clear and unobfuscated understanding to the consideration of problems which could not be pondered upon except in a spirit of dispassionateness. This required a miraculous power of self-control and of using one and the same instrument for the execution of tasks which had nothing in common. He was the founder of a virile school of political thought and before his death had almost acquired the position of the supreme dictator of the policy and programme of the Indian National Congress—we have used the word almost because his supremacy had begun to be challenged by Mahatma Gandhi. His hold upon the masses was wonderful. The secret of this wonderful hold lay in the fact that ancient culture had interpenetrated the warp and woof of the fabric of his mind. He was well-read in the epics, the Puranas, the Bhagwadgita and the traditional lore of the Mahrattas. He spoke in a language and employed metaphors, similes, parables and illustrations which the man in the street could readily understand. Though well posted up in modern learning, it was his ancient learning and his deep study of the traditions of his land which made him an idol of the people. While addressing vast assemblages of his countrymen he did not quote Burke, Macaulay and Rousseau—although he could do that with telling effect when the occasion required it—but the Ramayana, the Mahabharata and the Puranas. He had successfully dovetailed modernmost democratic conceptions into the national

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intellectual and cultural heritage. He was, therefore, peculiarly fitted to be field marshal of the forces of freedom ranged against the bureaucracy. Himself proud of being an Indian and of belonging to a chosen race, he could always appeal to the racial pride and national self-respect of his race and nation and rouse passions. He had a passionate love for freedom. His proud nature refused to accept as a settled fact the arrangement that a bureaucracy not responsible to the people should control the destinies of an ancientrace, with a glorious moral, spiritual and intellectual heritage. He refused to reconcile himself to it. He wanted to unsettle this settled fact. Ranade and Gokhale were statesmen but Tilak was essentially a patriot. They wanted to negotiate with the powers that be, and obtain for their countrymen such concessions as could, by pursuasive pleading, dialectic skill and clever advocacy, be readily obtained. He, on the contrary, resented the very fact of bureaucratic domination and Indian subordination, and endeavoured that this sense of unmerited inferiority should burn into the souls of his conntrymen and they should obtain dominion home-rule. His mission it was, therefore, always to keep alive grievanse and to be always quickening the consciousness among his countrymen of their pitiable lot. He wanted to regain freedom not by petitions to the British Government but by rousing the self-respect of his countrymen, fostering an atmosphere of friction, irritation and habitual distrust of authority so that reforms in the administration might not appear in the light of concessions condescendingly and graciously granted but elementary human rights won by dint of racial self-assertion and national self-consciousness. He was far too cleve and fair-minded not to see the bright side of bureaucratic ascendancy. But he generally emphasised the dark side for he believed that if Indian leaders always sang paeons of praise, the people would be lulled into a false sense of security and the battle for freedom would not be fought with the grim determination which only those valiant soldiers bring to the task whose hearts feel the grave and solemn load of grievances. He was no believer in the policy of passing resolutions and waiting in deputations. He, therefore, never felt the need of cultivating suavity. His role in life was not that of an advocate suing for the mercy and goodwill of constituted authority, but of the leader of a discontented people with whom the representatives of the governing power were bound to make terms if they wanted to repose in peace and govern without trouble. He was honestly and sincerely opposed to violence and blootdshed because his astute and alert mind saw its futility and inutility and even criminal folly. His reasoned conviction was that it would hinder progress along the path of political freedom and therefore he deprecated resort to physicalforce, whether open or secret. His methods was thus persistent, unceaing, bitter and determined agitation to be continued so long as the goal was not reached. He believed not in occasional suspension of agitation. He was for getting what the authorities gave not in a spirit of thankfulness but in the spirit of a man who had secured, by unceasing fight, a part of his heritage and whom success did not fill with gratitude bat goaded on to further and intenser struggles There were, therefore differences in temperament, in outlook upon national life and in angle of vision between the school of Tilak and the school of Gokhale. Convergence between these schools was an impossibility and divergence was, therefore, inevitable. Not that Tilak did not see the greatness of Gokhale and his deep earnestness. He bore an eloquent tribute to these qualities of his great rival in the pathetic funeral oration which he delivered in the cremation

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ground at a solemn moment with the corpse of Gokhale looking him full in the face.

Gandhi is the founder of a third school of thought He believes neither in mendicancy, nor in obstruction and ceaseless agitation, but in soul-force, suffering and self-discipline. Gokhale wanted to gain India freedom by appealing to the generosity and sense of justice of her rulers, Tilak by an appeal to the national pride of his countrymen and to the natural resentment in their hearts at the fact of subordination, Gandhi by training his people in suffering and self control to such an extent that they may refuse—come what may—to co operate with the bureaucracy where the bureaucracy is wrong and not regardful of legitimate Indians demands and thus secure justice not by friction but by aloofness. The weapon of Gokhale was faith in the democratic instincts of the British race, of Tilak inpatience of bureaucratic control and that of Gandhis soulforce. Gokhale is dead and his school of thought is dying—thanks to O'Dwyer, Dyer, Finlay and Halsbury. Tilak has died at the psychological moment when his school of thought was on the eve of trying conclusions with Gandhi'sGospel in the Special Congress. Who knows that Tilak was playing the prophet when he said to Gandhi that he had prepared the ground, it was for the Mahatma to sow the seed? Who does not know that soul-force can be utilized only after the soul has been awakened? Be it said to the eternal credit of Tilak that he roused the slumbering soul of India. He it was who tanght India that freedom was their birthright. The Moderates were the apostles of *Advaita*, they wanted the absorption of the soul of India in the soul of England. Tilak was the appostle of *Dwait*. He taught India that she had a distinct soul of her own. Gandhi is engaged in the task of developing the power of the soul laid bare by Tilak so that England's soul may seek unison with the awakened, developed and chastened soul of India for the benefit of both. India's national evolution required all the three leaders. All honour, then, to Gokhale of revered memory and to Tilak who has left us in body leaving behind a precious heritage which, if we use it well and wisely, will serve as the basis of the restoration of our national fortunes.

The Punjab Disorders and the Arya Samaj

The typical bureaucrat scorns nothing so much as independence of character on the part of those over whom he is set to rule for an under current in his sub-conscious self warns him that independent-spirited men and women will not be satisfied with unqualified bureaucratic rule and will inevitably secure a change of the system under which alone the characteristically bureaucratic type can flourish. The Vedic Religion as revived by Lord Dayananda fosters manliness and virility. Swami Dayananda has freed the advanced Hindu from the fetters of hereditary caste and priestly domination and taught him to have faith in the dignity and lordliness of his own soul. Every man is the son of God and heir to Divine inheritance. Every man has direct access to God. No intermediaries are required for the purpose of communion with God and the communion is claimed from the Highest not as a concession due to prayer but as a right earned by righteous deeds and by living a life regulated according to His behests. And even at that stage the soul retains its distinct individuality. If, then, communion with God also is attained on a basis of love and not fear, of self-realization and not self-suppression, how can an Arya lick the boots of or suppress his individuality before a human being however exalted. For an Arya all human beings, from the king down to the peon, are equal children of God and nothing but superior worth—as distinguished from "superior" birth, rank or status in society—can secure a man the homage of

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his brothers and sisters. This type of character is, as we have said, the very antithesis of the type that can be tolerated by some bureaucrats. Moreover the Founder of the Arya Samaj granted to the Arya Samaj a democratic constitution. The Arya Samaj owes no allegiance to a Pope or a *Mahant*. All Aryas are equal members of the Church and all the ecclesiastical offices are held by elected dignitaries removable at the will of the general body. All institutions under the Church are managed by elected provincial councils which all are subject to a representative all-India organisation.

The Arya, therefore, is a democrat of democrats by religion, by conviction and by training and social usage. What wonder, then, that he stinks in the nostrils of those who worship at the shrine of Prestige and Privilege. In the year 1907 Aryas were persecuted and prosecuted, but they bore their sufferings manfully The bureaucracy having failed to cow them down and the beneficent rule of Lord Hardinge having supervened the policy of repression was followed by the policy of conciliation. Sir Michael O'Dwyer, however, could not be expected to understand the significance of the movement. He does not believe in moral and spiritual force and it was natural that he should mistake the sturdy independence of the Arya for treasonable intentions. During the martial law lawlessness, many who merely asserted themselves were arrested and naturally the Aryas, the most advanced community in the Punjab came in for a lion's share of this harassment. Pandit Pearey Mohan in his work "*An Imaginary Rebellion and How it was Suppressed*" which we have reviewed elsewhere, describes how in the report compiled by Sir Michael O'Dwyer's lieutenants an attempt was made to cast suspicion on this non-political movement.

It is needless to say that the Samaj had no hand in the present disorders, and there is not the slightest evidence to connect it or its members as such with the crimes committed at the various places. But in the report of the Punjab Government, an attempt is made to connect the Samaj with the so-called rebellion. Dealing with the events at Gujranwala, it is stated that "members of the Arya Samaj community were everywhere prominent in the movement". About Wazirabad the Report says "The Arya Samaj element was again prominent in the disturbances." About Hafizabad, the Report states "The agitation...appears to have been largely due to the influence of member of the Arya Samaj community." Dealing with the causes of the trouble at Malakwal, the Report says that the place was visited by two Arya Samaj lecturers.....who gave an inflammatory lecture" and excited the inhabitants to wage war. About Lyallpur, it is stated in the Report, that "The moving spirits in the agitation were many Hindus, and among them the Arya Samajists were conspicuous for their activity.' These and other insinuations in the Report, whose publication was perhaps not foreseen by its authors furnish a clear index to the views of the Government and its attitude about the Samaj The result was that the members of the Samaje as such were terrorised and persecuted at many places by the officials who were entrusted with the administration of martial law It is unnecessary to point out that the statements of official witnesses before Lord Hunter's Enquiry Committee, as well as the trials held by the Commissions, entirely disproved the assumption that the Samaj was connected with the recent disorders.

The Dyer Debate in the Lords.

The House of Lords has, by tremendous majority, adopted Lord Finlay's motion that Dyer has not been fairly dealt with. The House of Lords is an effete institution in the British Commonwealth. The Lords have always created trouble for England at Home and abroad much of the authority of this house has, no doubt, been taken away but, all the same, its power for mischief remains. The resolution of the House has produced a most unfortunate impression in India. The unsatisfactory decision of His Majesty's Government in the Dyer case and the inaction of Lord Chelmsford's Government in the matter of giving effect even to the decisions thereof had deeply stirred popular feeling in this country. The action of the Lords has stimulated the non-co-operation movement as nothing else could have.

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The Special Congress.

Lala Lajpat Rai has been elected President of the Special Session of the Congress to be held at Calcutta in the first week of September. Lala Lajpat Rai is the first Punjabi who has got the highest honour in the gift of his countrymen. The Calcutta session will be a historic and momentous session. The question of non-co-operation is to be decided at this session. If the Congress fails to give a lead to the country at this conjuncture of time, it will have forfeited all moral right to claim that it represents Indian public opinion. The Congress must record the vote of the majority boldly, courageously and fearlessly or arrive at a compromise acceptable to all parties and not susceptible of a dubious interpretation. The president-elect has personally openly declared in favour of non-co-operation and it is natural that he will use all his influence to get the non co-operation programme of Mr Gandhi adopted. Besides, Mr. Gandhi is a host in himself. It is possible that acute differences of opinion may be revealed among delegates who have till now been labelled members of one school of thought and the session may assume a stormy character. The president will have to use all the tact and suavity at his command to prevent the debate in the Subjects' Committee assuming an acrimonious character. What is expected is that Bengal will vote in favour of non-co-operation, Bombay will be divided—Sind and Gujrat being for non-co-operation and Maharashtra being divided, the Punjab and Bihar will vote solid for non-co-operation, Madras will be divided, the United Provinces will most probably be against non-co-operation. Nothing is known definitely of the attitude of the Central Provinces Whatever resolution is adopted will be adopted by majority. If the majority of Modras delegates votes for non-co-operation—as is expected—there will be 4 votes for non-co-operation and one against. Burma is not likely to send a contingent of delegates to the special Congress. There is yet another possibility. Following the precedent of the 1906 session the Subjects Committee may adopt a compromise unanimously arrived at and the Congress may accept the principle of non-co-operation, and declare that the weapon may legitimately be used by sections of the people who are prepared to do so as a protest against the unrighteous settlement of the Punjab and Khilafat questions. If this is done, it will be possible to adopt non-co-operation in the name of the Congress without committing the organisation as a whole to it and without pronouncing a ban on other forms of political activity with which the Congress has so for been associated. To us it appears that, in the present chaotic state of public opinion on the subject when the whole question of our political work is in the melting pot, this is the only reasonable course for the country to adopt. This year's presidential address also will be looked forward to with eager curiosity. Will it contain the personal views of the president—which are already known to the country—or embody the President's reading of the situation and an intelligent anticipation of the decision?

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THE GURUKULA SAMACHAR.

(BY PROFESSOR LAL CHAND M.A.)

Motto I.—By force of *Brahmacharya* alone have sages cenquered *The Veda.*

Motto II.—The welfare of society and the justice of its arrangeme at bottom, dependent on the character of its members.....There is no alchemy by which you can get golden conduct out of leaden instincts— *Spencer.*

Mahatma Tilak's Death.

The moment the news of Mahatma Tilak's death reached here all work of the institution was suspended. The news came like a shock and stunned all. A hush prevailed everywhere. All mutely mourned the death of their national hero. At three in the afternoon a condolence meeting was convened in Yajna Shala under the presidentship of Swami Shraddhanandji. Swamiji, Pandit Indarji and Professor Sudhakarji, each said a few words in honour of the dauntless and lofty soul that had passed away from their midst after having sacrificed all he had—irrepressible patriotism, vast and deep erudition, unflinching resolution, exhaustless energy, decision of purpose, tenacious perseverance—at the altar of motherland. Resolutions expressing irreparable loss, intense grief and heartfelt sympathy with the bereaved family, at the untimely death of Mahatma Tilak were passed and copies thereof sent to the national papers.

Examinations.

The first term examinations are going on. Students are busy poring over their books. Those who have been regularly working throughout the term manifest no particular anxiety, but care sits heavily on the brow of those who have slept or talked away the whole term, and have had to finish in days the course of months. Pitiable is the lot of [illegible] Their embarrassment knows no They do not relish their meals. are very irregular in their Exercise is out of the question. impair their digestion and confu brain.

Vacation.

After the strain and stress examination the summer vacati commence. The students and are both eagerly awaiting vacation. The students will out on a trip to the hills alon some of their professors. Just the vacation a wrestling matc take place. Champions are pr themselves for the purpose. see who proves himself to be ble and carries away the First P

Staff.

The institution feels proud of se the services of such able pers Professor Shiv Ram Iyer M.A., t Sub-Editor of the *Hindu*, Pandit L and Lala Desrajji, who has bea record of Agricultural College, Lya The learned Pandit Indarji nee introduction. He is working now-a-days as Assistant Governor, has left off the editing of the *Vijeya*

Professor Shiv Ram Iyer is a talented man. He is an M A Philosophy, but can teach Econo and English as well quite efficie Undoubtedly he will prove a val addition to the staff. He has no p [illegible] him. He is plai

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g in his dressand demeanour. es a keen critical sense and a curious observation.

Desraj has recently joined the Professor of Agriculture. He honest hearty nature, freely with the students and partici- in all their activities. He is element more in the fields than e class-room. He is very keen Practical work in agriculture. his hands, the gardens are ning and yielding abundant

Swimming Competition.

interesting item in the activities month was the Swimming Com- on. It came off on the 21st of July. the school and the college students part in the competition. Our Sardar ur posted himself at a particular long the bank with a flag to mark arting point for the competitors. irst prize was to be given away Brahmchari who could swim to the nearest point. It was a sight to see each Brahmchari in rn bend down and touch the feet amiji to get benediction before g. I have said it was a grand because my imagination was ing other scenes altogether. Shall of the more talented amongst Brahmcharies, thought I, start into the world likewise with enediction of their revered Guru, to the world the superior stuff are made of, do pre-eminent ice in the sphere either of religion politics and raise in the eye of people the name of their dear *na-mater*?

To return, however, from soaring to imming. Most of the students failed reach the opposite bank. They an very earnestly and of course very fidently too, but the poor fellows tired a little bit exactly in the middle, where the current went sweeping everything irresitibly before it. It was an interesting sight to see some of these helpless heroes being carried along by the impetuous waters inspite of all their efforts to reach the other bank. What galled our disappointed champions most was the fact of a large number of spectators standing along the bank. Failure is but feebly felt when it is met with in obscurity away from the cruel gaze of men; but its sting becomes keen when it is witnessed by many. That accounts for the temporary suspension of the cheering humour of Vidya Ratan, the expert swimmer, when his hopes of success were completely shattered and the palm carried by a school student named Ram Dev. The lost reputation was however retrieved by Vidya Ratan in the evening when the competitors had to start from a long way up the stream and had to touch the post of Sardar Bahadur in as short a time as possible. It was a glorious sight to see the baffled hero of the morning exultingly coming ahead of all the rest—leaving the others a long way behind.

Season.

The season is simply delightful. Verdure meets your view all around. It is a little heaven we are living—a heaven of agreeable sights and sounds. The Ganges is always flowing rushing on with an impetuous speed, the majestic mountains rise in green and stately height, the cool breezes are ceaselessly blowing fanning away all cares and anxieties. Mother nature has put on a new garb. The waving of grass, the rustling of leaves, the twiltering of birds all manifest that the spirit of joy is abroad and filling our little heaven with abounding bliss. Rain has made it a point never to cease. It is rarely that sun removes the veil and shows forth his face.

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